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THE INDEPENDENT.

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VOLUME V. NEW YORK, THURSDAY, AUGUST 25, 1853. NUMBER 247.

THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. B. B. Stoddard, Jr., Rev. George B. Cheever, D.D. (C.), Rev. Henry Ward Beecher (*), and Mrs. Harriet E. Beecher Stowe (H. E. B. S.), are stated contributors.

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FELLOWSHIP WITH SLAVEHOLDERS.

To the Editors of The Independent:

GENTLEMEN:—I send you another series of articles on the old Boards, and Communion with Slaveholders. I anticipated that your remarks on my first articles would bring out distinctly the points in the discussion, and furnish an opportunity to bring before the churches the merits of the question. I did not suppose that it would require so much space to meet the points at issue; but having been introduced, they should be fairly stated and fully met. I have done what I could to present the facts and principles, as I understand them, which are the grounds of our protest. I shall say no more at present on this subject. *The Independent*, I trust, as a journal not afraid to discuss the living questions of the age, will insert these articles; and as there will be no further response to any notes it may make, we have no doubt that it will exercise much care in its statement of our opinions.

I have not noticed all the alleged errors in my first articles. One of them—as that one alleging misquotation from Mr. Treat's report—was a mere typographical error, which correct quotation marks will set right. We have noticed all the material points; and having done so, we are satisfied to leave the subject with the churches; and we close our correspondence, grateful for the space we have been permitted to use in *The Independent*.

We have italicised words in order to indicate points in the sense of passages. J. B. W.

[No. 1]

The Independent intimates in several places in its notes that those who charge the old Mission Boards with being involved in the evil of *sheltering slavery* in their churches, make unwarranted statements. Many of its readers will infer that this charge has never been alleged by any but the friends of Free Missions; hence, so far as the notes of *The Independent* have influence, the supporters of Missions Free will be deemed *peculiar*, and their charges unwarrantable. The error of the old Boards will likewise be favored by the false position in which those who question their principles are placed.

Now we wish, first of all, to correct this erroneous impression. *The Independent* itself, the Boston *Congregationalist*, Hartford *Religious Herald*, and the *Congregational Herald* in Chicago, have all made the same charges against one or all the old Boards. The charges made in papers that sustain these Boards, and the effort now to hush these charges, or to attribute them solely to Free Mission Christians is, to say the least, misplaced.

During the discussion of the subject connected with Mr. Treat's letter, *The Independent* spoke as follows:

"The slavery question in its present form was unknown thirty years ago. But the Board seems to forget this, and appears to think it can treat the matter just as it was treated then. Evasion, Silence, and Procrastination, *have all been tried*, and in the process each year some friends of the Board have been alienated. Still the question knocks louder and more imperatively than ever for a hearing and a decision. It cannot now be *stifled* or *evaded*. But delay has now brought the Board into that state in which any decision will make trouble. If true Anti-Slavery ground be taken, great numbers of Presbyterians and *anti-abolition* Congregationalists will be cooled or alienated. *If they continue the present pro-slavery policy*, whole churches or presbyteries at the West *will secede* from them, not abandoning the heathen because *the Board acts wrong*, but *reaching the heathen through other agencies*. If some evasive course which commits the Board *to no principles* be attempted, the result will be the same."

So much for *The Independent*. The old Mission Board is charged directly with being *pro-slavery in its policy*,—with trying *evasion, silence*, and *procrastination*. These are the charges made by Free Mission men, and they are here exhibited with a plainness and directness by *The Independent* which cannot be "evaded" or "stifled."

The Boston *Congregationalist* said—

"We believe the American Board has vast interests depending *on its action in relation to the slavery question*. We are confident that a decided support of the principles of Mr. Treat's letter *will be necessary to save the Board a large amount of confidence* and *patronage* which has been continued to it the past year *only in the hope of such action*."

There it is! The churches would forsake the Board, if the Board did not give decided support no Mr. Treat's letter. The Board refused to indorse the letter, and no action has since been taken.

The *Religious Herald*, *after* the present policy of the Board had been settled, and all discussion closed in its meetings, asks—

"Why do young men offer themselves to go to the ends of the world—to far more distant, inconvenient, trying and perilous missions, while none volunteer for that quarter?

"We answer [says the *Herald*], it is the *pro-slavery policy* pursued in the Cherokee and Choctaw missions. These are the missions of which Anti-Slavery men have complained because *slaveholders were freely admitted to the churches*, so that *owners and owned* sit together in God's house and at Christ's table. *We have protested against this enormity*—this *virtual* and *practical sanction of the slave system*. We have urged that the missionaries should be directed to assume a bold and decided anti-slavery position, prudently but firmly insisting that *slaveholding is sinful and must be renounced before admission to the church*. But *the Board have refused to hear us*, and the missionaries have declared their determination to adhere to their old policy."

So much for the views of the New England *Religious Herald* [Congregational] after the present position of the Board was taken.

We shall have more to say upon this subject. What we have quoted is sufficient to show that any statements which attribute to free-mission men *peculiarities* in charging a *pro-slavery* and *evasive* policy upon the old Boards, is an injury done to them and an injury done to the cause of truth. The best religious papers have uttered the same sentiments. The friends of Free Missions—like true men and Christians—have conformed their action to their convictions. If they are to blame for this, let the *New York Observer* and such ministers as Dr. Joel Parker cast the opprobrium. They can do it without violating their consciences.

Another misapprehension which *The Independent* attributes in its notes to J. B. W., and other friends of Free Missions, needs to be corrected fully and distinctly.

While *The Independent* assumes to make the necessary exceptions, and states its willingness to receive many slaveholders as worthy of confidence and fellowship, it says that "J. B. W., and others who think with him, have trained themselves to confound the difference between *slavery* and *slaveholding*, and to impute to every slaveholder all the wickedness of slavery."

In reply, we say we have compounded the distinction between *slavery* and *slaveholding*. Slavery is that condition created by the slave laws. Slaveholding is the practice under the law. A slaveholder is one who holds a slave by the unrighteous laws which make the slave. Unless he holds him under these laws he cannot hold him at all. The word *slaveholding* is as distinct in its import as any other word in all the vocabulary of wickedness. When *The Independent* says it would fellowship many slaveholders, *it* is guilty of darkening counsel and perverting conscience—*not we*. We have stated before in this connection, what will be assented to by every one, that when a word has an accepted significance in law, literature, and common parlance, the writer who uses it in an exceptional sense, without defining his meaning, violates the laws of language, and misleads his readers.

We use the word in its common acceptation; but neither we nor any one else uses words without allowing that to the ordinary sense there may be possible exceptions. In our first article we even took pains to say, "*The common sense of the world has always decided that exceptions may arise to every general rule—of these exceptions the public, or the proper tribunals, are the judge.*" Thus we explicitly allow exceptions, in the form that exceptions to theft, or adultery, or Sabbath-breaking, are allowed. It is granted on all hands that the slave laws are iniquitous and inhuman. Now a slaveholder is found "with a man in his hand," held by these confessedly wicked laws. Here then is the public *prima facie* evidence of guilt, the same as any other act of open crime, publicly committed. Now, if a slaveholder can show that he is involuntary, or innocent in any wise, while he thus publicly and confessedly *holds a slave by power of a wicked law*, let him do it. We will rejoice in his acquittal.

Instead of our views on this subject being *singular* or *peculiar*, they are, as we believe, the only proper and rational views—views authorized by principle, practice and precedent, in all like cases. They are views held by Dr. Bacon and Albert Barnes in 1846, and by all Anti-Slavery men *who practice upon their principles at the present day*.

Dr. Bacon, in 1846, wrote in the *New York Evangelist* as follows:

"Our proposal admits that inasmuch as the possession of despotic power is ordinarily accompanied by some wrong-doing in the acquisition or in the use of it, it may be a reasonable rule of discipline to regard the mere possession of such a power as PRIMA FACIE EVIDENCE OF SIN, and as constituting at least an occasion of investigation."

This principle Dr. Bacon maintained before the American Board assumed its present position. *This is the principle we maintain,—Non-fellowship with slaveholders until they can prove themselves free from the sin of slaveholding.* This principle *The Independent* avows this present year, when it indorses the action of Dr. Hopkins, former minister at Newport.

This principle Albert Barnes taught in 1846, when he required "*every church* and *every individual* Christian" *first to separate from all connection with slavery*, and then bear testimony against it. When he affirmed that slavery could not exist an hour *out of the church*, if it did not exist *in it*; and when he presented the action of the Quakers as the example of Christian duty.

This is the principle avowed by Mr. Treat in his letter to the missions in 1848. He says:

"Here is a man involved in a system that is unchristian and sinful, and yet requesting admission to the table of our blessed Lord. Must he not *prove himself free from the guilt of that system*, before he can make good his title to a place among the followers of Christ."

So the Ohio State Congregational Conference of the present year puts the subject in concise language. The Ohio Congregationalists say unanimously—

"*Resolved*, That as fellowship with *slaveholders* sanctions, in the estimation of many, the practice of slavery,—the existence of the relation should be taken as *prima facie* evidence of unworthiness for christian fellowship, and if there be exceptions those exceptions should be made manifest by individuals who may be implicated."

It is evident, then, that the position held by J. B. W. is neither *singular* nor *peculiar*, and any effort to make it seem so misleads the readers of *The Independent*. Some men who formerly held this position, now reject it and give their influence to the old Boards, which likewise reject it; but let the friends of Free Missions be reproached as men who do not discriminate. They are the men who make the discriminations in relation to this subject, which justice and mercy, and precedent and preaching, require.

But, furthermore, the present position of *The Independent*, and of all others who make the exceptions the rule, is fraught with evil. In our opinion it apologizes for slaveholding, and it aids to fasten the curse of slavery upon the heart of the church. Notice how clearly this true.

First, *it sanctifies a wicked relation*. All agree that the slave laws are unrighteous; but the man who acts under them is said to be innocent until he is proved *guilty of some mal-practice in the relation which a wicked law constitutes*. This is an unmitigated error. To sustain voluntarily a wicked relation is sin.

Second, it confounds wicked with righteous relations, and thus both the public mind and conscience are perverted. For instance, in the notes on the articles of J. B. W. it is said: "The Vermont Convention testify *not against slaveholders simply*, but against those who extort involuntary and unrequited service of their fellow-men,—a sin, be it remembered which may be committed by the master of an apprentice, or even by the father of a minor, *as really as by the owner of a slave*." Now here a right relation is confounded with a wicked one. To act in accordance with the slave law is wrong; to act in accordance with the laws relating to master and apprentice, father and child, is right. One law constitutes a wicked relation, the other constitutes a right relation. The practice of the wicked relation is wrong, the practice of the right relation is right; the abuse of the right relations, as constituted by law, is wrong. The slaveholding relation is wrong when those things only are done which the law regulates or requires; it is wrong when it is not abused. Now, to couple a wicked and a righteous relation together, and make the abuse of each the sin, is a wrong position. The use of one relation is sin, the *abuse* of the other only is sin. But *The Independent* makes the abuse of each to be *the sin*, and charges others with misapprehension in not making proper distinctions.

Let us see whether it will make the abuse of a wrong relation to be the sin in other cases. All admit that there may be different degrees of guilt in connection with all offenses. Suppose then a missionary who lives in India, where polygamy is regulated by law, *marries ten wives*, *The Independent* complains to the American Board of the offense. The answer is given that the man treats his wives well. Instead of abusing them, he is very benevolent to them: and indeed it is said they are much better conditioned than many who are single wives, or no wives at all. Wonder if the excellent brethren of *The Independent* would be able to see the distinction between acting in a wrong relation and the abuse of a good one.

Suppose some religious paper—the Philadelphia *Observer*, for instance,—should say, "*there are many thieves with whom I would commune and kneel in prayer*," we should expect the righteous indignation of *The Independent* to be exhibited at once. They would denounce the *Observer* as either crazy or criminal. Oh!—says the *Observer*—I mean such such thieves as our Lord's disciples were they plucked the ears of corn, and ate them; or, I mean such thieves as the man who, finding stolen money in his pocket, proclaimed the fact that the money was not his, but kept it until he could find the owner. Wonder if the able writers of *The Independent* would be convinced that they, and those who think with them, had lost sight of proper exceptions; or would they think that the power of some enormous wrong, which ramified through the country and the churches, had perverted some *religious editor connected with* some body in which the sin was seated, to make apologies for it.

There are two other sins chargeable upon this rule of exceptions—a rule which grounds action upon the *abuse* and not the *use* of a wicked law or relation. The one is that it licenses the sin of every slaveholder in the churches of the old Boards, and in all Christian churches throughout our land. *The Independent* has made exceptions enough, including those of the New School General Assembly (which it indorses), to cover every case of slaveholding in Christendom and heathendom, too. Dr. Stiles, in his letter published in connection with our articles, shows that the exceptions of the General Assembly become "the rule," and cover every case of slaveholding in the churches of that body. Mr. Holmes, of St. Louis, in the recent debate on slavery in the Assembly at Buffalo, said, "The action at Detroit is null and void; for *no man will admit that he is without the exceptions specified. All claim that their slaveholding is involuntary and justifiable.*" Now here is a man from the South who states *the fact*, that the action of the Assembly is in such form that it licenses all the slaveholding practiced in their churches; and the last Assembly at Buffalo even mitigated the action at Detroit by proposing that the slaveholders, instead of disciplining themselves, should *ask themselves certain questions*; while Rev. Mr. M'Lane, of Mi., stood stood up and told the Assembly, "All our church members are slaveholders who are able to be, and they own as many slaves as their means will permit;" and Dr. Ross, of Tenn., publishes the Assembly's answer to the protest, and shows that the Assembly now say that they do not inquire for purposes of discipline. Now, under cover of these exceptions, and directly in the teeth of what these slaveholders say, and what every man who knows anything of the southern churches knows to be true,—*The Independent* tells its readers that the General Assembly does not tolerate slavery, because it has declared it to be an "offense." Now, as we think we have proved that these exceptions shield sin from discipline, shelter it in the church, and pervert the consciences of those who frame them, let us see how they would work in other crimes against property, or liberty or life. Suppose the churches should adopt the following rule, accompanied with these exceptions, and proclaim that no man is guilty for violating the rule, if his case falls within the exception:—RULE—"*To steal a man's property is an offence, and thieves and those who approve of stealing must report and discipline themselves. Exceptions*—But we do not mean such cases as those where the man from whom the property is stolen will be better in a moral sense without it;—*or*, cases where the thief clearly needs the articles stolen more than the man who owned them:—*or*, such cases as those where the thief did not receive a sufficient compensation, and took only enough to pay himself;—*or*, such cases as those where theft is committed from a benevolent desire to provide for a wife and family;—*or*, such cases as those where the evidence indicates that the thief will do more good with the money than would the person from whom it is taken;—*or*, in such cases as the disciples who took the ears of corn;—*or*, of David who took the shew-bread;—*or*, of Moses and the Israelites who borrowed their neighbors' jewels in order to pay themselves for their labor."

What should we think of this rule? The man who would make exceptions the rule of trial in the case of theft, or of any other crime than slaveholding, would be considered a rogue, and no Christian.

(To be continued.)

For the Independent.

SPIRITUAL COMMUNICATIONS AND THE INQUISITION.

It is a curious and unaccountable fact, that, among the various topics on which the pretended dealers with spirits at the present day have made communications to the world, none of them, so far as I know, have said anything of their brethren and sisters of former times and in certain other countries, especially those whose fame has been recorded, and whose claims to the credit of mankind have been established, by regular and repeated judicial decisions and sentences in the courts of the *Holy Office*. It can hardly be supposed that persons who profess to be so intimate with the secrets of the other world should be utterly ignorant of matters in this so intimately connected with the professional business of some of them, and some of which very much resemble, and others far surpass what they claim to perform.

It is not improbable that some persons, particularly among the young, may suppose that the late and present pretenders have the recommendation of novelty; and no doubt many who have heard of the Salem witches, and have some knowledge of the extent to which a belief in supernatural agency still exists even among some of our own country people, do not know that all of these are only the remains of the vast system of superstition nurtured by Rome. It may have seemed unaccountable to some, that a certain ecclesiastical dignitary among us, who so often volunteers to enlighten his "republican fellow-citizens" on various points of history, politics and what not, has not thought fit to lift the veil on this subject, and make himself the medium between our newspapers and the dungeons of the Inquisition. But he could hardly desire to have the truth held up to the view of Americans, that a thousand tales even more extravagant, impossible and puerile than any of those now told among us by mesmerizers, rappers, table-movers, &c., have been for centuries not only believed by the common people in countries under the exclusive control of Romish priests, but also countenanced and attested by the highest and most solemn of their ecclesiastical tribunals.

It would be an almost endless work to trace even the grossest superstitions of this class to their true origin, in the popish legends of hermitages, convents, churches, shrines, &c., or the deliberate forgery of bishops, priests, monks and Jesuits, (See *Acta Sanctorum*, in 50 vols. folio.) or to the more ancient pagan traditions from which some of them doubtless were derived. (See *St. Patrick's Purgatory.*) It is quite as much as can be accomplished in a column of a newspaper, to present a brief sketch of the proceedings of one branch of the European Inquisition with sorcerers, witches and magicians. The whole subject is worthy of more attention than it has received, as a just view of the history of this melancholy fact would lead the mind to some very sound and important conclusions of a practical as well as of a doctrinal nature.

This train of thought has been often suggested by the sight of Slovente's History of the Spanish Inquisition, to a chapter of which the reader is referred for numerous details which, even in some of the abridgments of that work, occupy a large space, although the author originally professed to give only a brief history of that branch of his subject. The proceedings of the "Holy Office" in cases of pretended magic and sorcery, he says, are marked by circumstances incredible at the present day, particularly of those "broiled" by the inquisitors in Spain at different periods, and chiefly in the beginning of the eighteenth and seventeenth centuries. "Those procedures will give a just idea of the superstitious ignorance of the inquisitors, and show how greatly those monks retarded civilization, and condensed the shades which enveloped entire populations, by condemning, as convicted of sorcery and magic, imbeciles and fools, whom it would have been far more humane to have enlightened; and hypocrites and jugglers, who ought to have been unmasked, to cover them with shame."

In 1507 the Inquisition of Calahoova burned more than thirty women as sorcerers and magicians. They belonged to a very numerous "sect," who recognized the devil as their master and patron, and paid him a portentious kind of worship. Twenty years after it was discovered that a great number of persons in Navarre were engaged in the practice of sorcerers under the name of *Jurguinos*. Two girls belonging to the sect denounced their associates, and they were sent with fifty horsemen to different villages, which they indicated, to point them out for arrest. The girls professed to know them by some mark in the left eye, and they confessed their guilt in prison, and (probably under promises, threats or torture), pleaded guilty to various charges, among which was that of flying through the air by the power of a certain ointment. They held periodical assemblies in distant places, yet attended mass, though the host always appeared to them black.

One of the older women was promised her liberty if she could make her escape by supernatural means, and a commissioner ascended a tower with her to make an experiment in the presence of a crowd. She applied the ointment and called in a loud voice to the spirit: "Are you there?" when the spectators heard a voice in the air reply: "Yes, here I am!" The old woman then "crept down the side of the tower headforemost with her hands and feet, like a lizard," and when half-way to the ground "flew off and disappeared near the horizon." A large reward was offered for her, and some shepherds brought her back two days after, having found her in the fields three leagues distant, where she said her master had left her. More than one hundred and fifty women were sentenced *on this evidence*, and received two hundred lashes each and a long imprisonment.

Several sorcerers of Arragon were condemned merely on the testimony of persons who had heard tales told of their operations, but had *never seen* them. As they declared their innocence, they were committed to the flames as *obstinate* servants of the devil.

The curate of the village of Bargota, in the diocese of Calahoova, was condemned by the inquisitors of Logroño, who, among other crimes, convicted him of making long and rapid journeys through the air, so that he was present at the famous battles of Ferdinand V. in Italy, and several of those of Charles V., from which he brought correct reports within a few hours, to the place of his residence. He was proved in one case to have saved the life of the Pope, (probably Alexander VI.,) by deceiving his familiar spirit or devil. The case appears to have been one quite as creditable to his *Unholiness* as to his "Holiness:" for an officer of the Pope had laid a plot to kill him, in revenge for criminal and scandalous conduct towards his wife. The demon had told the curate that the Pope was to die, and for what reason, and consented to carry him to the capital of the Christian world, as he had requested, under pretence that he wished to witness the funeral, and bring home the news by his aërial telegraph. On reaching Rome he gave his companion the slip, went alone to the *Holy* Father, informed him of his danger, saved his life, confessed his sins and obtained an absolution, which was respected by the Spanish inquisitors when, after his return home, they proposed to "haul him over the *coals*."

But even this case of the curate of Bargota was eclipsed by that of Doctor Eugenio Torralba, who is mentioned by Cervantes in the second part of Don Quixote. He was educated at Rome, but heretical in some of his notions; and formed an intimacy with a Dominican monk called Brother Peter, who introduced him to his familiar spirit, one of the best and most orthodox demons ever known to the Inquisition, and by name Zequiel. That original demon, instead of exacting from his devotees a compact signed with blood, &c., in the usual way, held written obligations in abhorrence, and left his friends at liberty, except that no questions must be asked. Zequiel presented himself in a flesh-colored coat and black surtout, and said to the doctor: "I will be with you all your life, and go with you wherever you go." He then accompanied him on different journeys in the form of a traveler or of a hermit; very obligingly beginning with a visit to the *moon*, showing him all its "quarters." He attended him for years in Rome and in Spain, and prophesied to him some great events which came duly to pass. In 1513, to please the Doctor, who wished to see his friend Thomas de Becara, who was in Venice, he brought the latter from that city, and carried him back again, in so short a time that he was not missed. On the 5th of May, 1515, Zequiel having informed the Doctor that Rome was about to be captured by the emperor's troops, and thus excited a desire in him to witness the scene, he then transported him through the air, and arrived in an hour from Valladolid, although they stopped several times on the way. He walked about Rome, witnessed the sack of the city and returned in an hour and a half.

All this, like what precedes and follows, was fully proved to the satisfaction of the inquisitors, who, as an English judge recently declared in the case of Achilli *versus* Newman, are "learned and pious men," and worthy of all credit. As Matthews used to say: "It is all true—what'll you lay it's a lie?"

Torralba published what he had seen, and this brought the inquisitors upon him, who, wishing to ascertain whether the spirit was a good or a bad one, whether the *medium* had a compact with him or not, for the mere love of truth, no doubt, agreed to put him to the torture, but not so severely as to kill him: for being advanced in life, they thought he might die from such doses of their holy medicines as they administered to others. Torralba now began to change his opinion of the spirit, seeing himself in the hands of the tender-hearted inquisitors, and said that he began to suspect that he was a bad demon, for a good angel would never have brought him there.

Poor Torralba, instead of delivering lectures in Metropolitan Hall, as he certainly would have done if he had lived in our day, was long imprisoned, and appeared at the *autos de fe* in a *sanbenito*, whenever the chief inquisitore pleased so to order him. We may ask "the chief inquisitor of the United States" to tell us how much more of a republic we should have if the old system were established in America.

The records of the Spanish Inquisition were usually very minute; and after the most extravagant statements by witnesses in some of the cases above mentioned, we find added such sentences as this: "The Holy Office admitted all these things as true, and condemned Maria de Zuzaya to *relaxation*, although she seemed penitent; she was strangled, and burnt after death."

The Inquisition was abolished in Spain by the French in 1809; and many writers since have spoken of it as no longer existing. Borrowe, however, in his "Bible in Spain," gives quite a contradictory account received from an old inquisitor; and the opening of the Central Inquisition in Rome by the republicans in 1849, exposed an immense amount of correspondence with all countries, even *transatlantic republics*, from all sorts of men employed as secret agents, spies and dependents of the Inquisition. X.

For the Independent.

MISSIONARY COLONIES.—No. III.

The outlines of the Plan for Missionary Colonies may be sketched in a few words. It proposes that each missionary shall be accompanied by at least four families—the physicians, the carpenters, the blacksmiths, and the farmers, to be organized before their departure into a church. They will of course need an outfit, for which we propose to rely upon the individual churches with which the various members of the colony may be connected. In some, and probably most cases, a support for a limited term of years must be pledged, and for this we depend upon the united efforts of sister churches in cases where one alone is inadequate to the task. But in most instances five years would suffice to render the colony self supporting; and the superintendence of the mission we give mainly to the churches themselves. By a personal acquaintance, so far as practicable, with the members of it, we ask the various churches interested, to decide upon their qualifications for the work. Such rules and regulations may be adopted for the internal management of the colony as its interests may seem to demand. Such are in brief the bare outlines of the Plan we edvocate. Its minor details would demand more of space than is necessary to my object in this sketch, my purpose being merely to bring the subject to the notice of older and wiser heads than mine.

And now I propose a few considerations regarding the advantages of this system. And in the first place, we depend largely, and as it seems to us justly upon the reciprocal influence of such organizations to promote a spirit of missions, and to attach the hearts of our church members more firmly to the missionary enterprise. We thus give them a direct personal relation to the work, and place them in such a position that a deeper and more permanent interest in regard to it must be awakened. It is indeed objected here, that such organizations would have a localizing influence on the missionary spirit of the churches; and by calling their attention to particular points in the field would tend to diminish their interest in the field at large. But granting that such would be the case, I ask if the particular interest gained, would not more than counterbalance the general interest lost;—if the man with all his energies bent to the completion of a single branch of labor does not accomplish as much as he, whose mind is distracted by the oversight of a dozen different departments? I see no objection to introducing the principle of "division of labor" into our missionary operations on a larger scale than hitherto. We do not attribute a smaller degree of love to souls to the settled pastor than to the evangelist who goes "every where preaching the word." Give to particular churches especial tasks to perform in the harvest of souls,—make them to feel their responsibility to the particular field assigned them, and I fear not for the grand issue. In these days of energy and restless activity men are habituated to definite views. They aim at general results by particular efforts. And I see no harm in pressing this disposition into the service of the Church. Give to individual churches definite plans and definite fields to cultivate, and you call out more than ever the energies and capacities of the church.

Politicians tell us that the East and the West are united by indissoluble ties. New England is the foster-mother of the West. Can the mother forget her offspring? How many families are there at this hour in New England whose thoughts are frequently turned to the setting sun where their kindred dwell? And what hinders the formation of ties, similar—only a thousand fold stronger, inasmuch as they are sanctified by the spirit of the Gospel—between New England and India or the Islands of the Sea? Let us send our brothers and our sisters—our sons and our daughters, abroad to the dark places of our earth, to live and die there in the service of Christ, and tell me if we shall then feel no personal interest and responsibility in regard to their comfort and success. Let but a single family, known and loved for its consistent piety, go out from the bosom of any one of our New England churches to unfurl the Gospel banner in heathen lands, and tell me if there will not be as deepened interest in that church in the missionary cause. Would one such example of Christian self-denial be without its influence on the hearts of those who pray for the enlargement of Zion? But let these instances be multiplied—let each church have its one, or two, or even more representatives abroad in the field, with whom they shall hold constant communication, and who can say that a new era of Christian benevolence would not soon dawn upon our churches.

In the second place we want Missionary Colonies to embody and show forth to the heathen the civil and social blessings which the Gospel has in store for man. We want to show to the heathen how Christianity reaches down and lays hold of the social and domestic affections of our nature, purifying and sanctifying them and making them so many channels of good to the race. We want to show them how the spirit of the Gospel plucks away the sting from the thousand nameless shapes of woe that infest society, growing out of the untamed passions of the human heart. We want to show them that a society based

hereditament is gone. Thus fire, flood, accident, *removal from town, voluntary discontinuance at church*, and other causes, may and do interrupt *the sitting* in the pew, and limits and destroys the *right to sit;* which right was the only one ever alienated by the trustees; and thus the right to sit reverts to the trustees. As illustrating this in part, see case of Baptist church *vs.* Witherell, 3 Paige, p. 302. Also Vice-Chancellor McCoun in Henry *vs.* St. Peter's church, New York; where he states, "the right to a pew gives no right to the soil; it gives only a limited right. Hence, in the present case, upon pulling down and rebuilding, where lapse of time has made it necessary, the pewholder's right is gone, he cannot recover for its loss." In proof, see 9 John. 147; 2 Edwards ch. R. 608; 17 Mass. Rep. 434, &c., &c. Still further, Justice Paige says, "under the general act, the trustees have no power to make an absolute sale of a pew in perpetuity, without the reservation of rent."

It would make our article too long to quote authorities in full, or from other states, which assert the right to rebuild whenever there is a good and sufficient reason, that the right in the pew is "for the purpose of sitting in the same, and attending public worship only," and like points involved in the whole question.

But I trust enough has been said, not merely to draw attention to the subject, but to convince the reader that the long continued system of sales in perpetuity, as compensation for money subscribed, is contrary to law; and that if properly examined and understood, the law frees our churches of all those obstacles that come up at the alteration, rebuilding, and otherwise improving the temporalities of the edifice in construction and repairs, or for revenue, that so annoy many of our societies. Moreover that the whole system is at an end, and may in all cases be terminated by publicly declaring the old deeds void, having never had any force or effect; and that the trustees then can use the pews for the purpose of revenue, for pastor's salary, or other "pious uses."

But a word on "making merchandize of the house of God" by its pews. It is a well known fact, that a very large number of our churches, built in this old and unlawful manner, have, by the changes of time, the pews held by *residents out of town*, or by those in town who *do not now attend church;* and that such "owners," as they falsely consider themselves, demand rent for their pews, to which we have shown they have no title. The effect of this is, that those who do not attend church pay a variable sum, more or less yearly, say 100 to 300 dollars a year, that by that sum lessens the pecuniary ability of the congregation. We have shown this to be contrary to law, and we believe it contrary to the Gospel; for Christ did not allow the temple to be a house of merchandize. His whip drove out all such. The principle is the same, whether it is the selling of doves or pews. Nor did Moses collect stockholders for the Tabernacle, and its costly furniture, but "free-will offerings." Thus "free-will offerings" of individuals, of rulers, (as in the cases of David and Solomon,) or mass of the people, are the only Bible ways of building a church edifice; and the alterations, improvements, &c., are under the same principle. Can there be an idea more abhorrent to the Gospel than that of directly or indirectly making merchandize of a house publicly dedicated and given by a solemn consecration to God?

It follows that there is no reason to prevent, but much to urge us to suffer, the old and *too long unquestioned system*, to fall into merited ruin.

But we must ask a little more explicitly, how shall we build, repair, and improve churches in future. We answer, "If against law and the Gospel, then not at all." But as to *building*, letting the common sense of the reader apply the principles to repairing and improving, in the best manner, the temporalities for revenues or other "pious uses."

One way to build an edifice is, *by free-will offerings;* the only Bible way, strictly. Would we had piety enough to be able by benevolence alone to do all that is necessary in this manner!

Another way is, *by loans*, that the trustees shall secure; and by annual rents, received according to law, pay in a few years the borrowed principal and interest; and when that is done, the whole edifice income by rents, will pay pastor's salary, contingent funds, and if need be, the surplus may be devoted to the benevolent operations of the day. In the weakest church part of this result will be accomplished; and in the richest, more than all this may be done. The writer could easily put his finger on the name of many a church, who, by this system *vigorously carried out*, would find the expenses of the society paid, and the sum, *from the pew revenue alone*, so large as to double the sum now raised for Tract, Home and Foreign Missions, &c.

Again, churches may be built by *the union of the two plans just stated.* First raise the largest sum possible by free-will offerings or gifts, and then negotiate a loan for the balance. You need not now fear the "incubus of a debt," because, under the *old system*, you had *nothing—no revenue to pay your debts with;* and no wonder it *was* an incubus, and insupportable; but by *this mode* you have *an annual revenue* to pay what you owe, which revenue has only one contingent, the *existence and prosperity* of your society; and that is as certain as the existence and prosperity of your town, village, or city, if your society is founded in justice and the wants of the inhabitants.

Suppose it is desirable to expend $10 000 on a new edifice. If the vexatious, unjust and unchristian "subscription and sale of pews system" could be used as a deceitful lure, to make merchandize of the house of God, no doubt the whole amount would easily be raised. But that cannot be done. Say your subscription, deprived of the argument of mammon, will give only 4 to 6,000 dollars. Let the balance be raised by loan. Any financier can readily calculate the how long, how safe, &c., of your loan, in a congregation whose pews give $1,000 to $2,500 or more a-year. So of any sum, and any scale of pecuniary ability of any church. The financiering is done, there are no old endless deeds, the debt is paid to a certainty at the end of a few years, according to the circumstances of your society, and when paid you have a revenue, not going to private individuals, but into the church treasury.

Lastly. Remember that all the law allows is *leasing or renting the sittings of the church.* Hence the reader will see the importance and felicity of the *division of the pews into single sittings;* that it is the most eligible plan that can be adopted. Let there be a variable price that shall put a whole pew, or at least a single seat in a pew, within the reach of every individual. You may have from five dollars a seat down to fifty cents a-year; or ten dollars to one dollar a-year for a single seat. Suppose your pews average six sittings each; then the pews in the former instance are thirty to three dollars a-year, and in the latter sixty to six dollars a year. The whole number of *seats*—we do not say pews—less the unrented, is the income or amount of revenue for your church. If the church is small, and out of debt, this system will raise the salary, fuel, and lights, and may be other funds, more to your ease and satisfaction than any other. If the church is large, it will pay debts and all, without the thought of a difficulty.

Besides, what is of far more value, the division of the edifice into single sittings *accommodates the whole congregation.* The rich man can have a whole pew, or more than one, and his money commands what suits him, without jealousy of others. The poor, and poorest man or woman, has his or her seat by as good a right as the richest and proudest, pays less or least, and is satisfied. Those six clerks, or other young men, who now justly complain that they cannot get a seat in your church, and so go to another church, will at once have one, and feel at home under this plan, as well as the happiness of helping to support the church by what they pay.

Again. Its economy. You now lose "the floating population." But a map of the pews at the door, under the command of the sexton or proper officer, will, at a moment's notice, give the new comer a seat, and *commence a rent;* which makes him feel *one of you, and at home*,—not a stranger who awaits "the slowly-opened pew door" for a seat. The democracy and felicity is apparent at a glance, while it has none of the objections that belong to other systems. In a word, we are bold to say, that no other plan raises the same amount as fast, with so little illfeeling, and so much to the satisfaction of all concerned.

We have said nothing of free churches, because we believe experience has demonstrated the inexpediency of this plan, by almost self-apparent imperfections, that cannot fully be corrected, and will ever cause it to be abandoned, except on purely missionary ground. Upon which we could give some cogent facts were it necessary.

Yours, &c., LEX.

The Independent.

NEW YORK, THURSDAY, AUG. 25.

NEW SERIES FROM J. B. W.

The first of a new series of articles from J. B. W. appears in another part of this sheet. We are aware that our readers generally in New England, and many elsewhere, take no great interest in the discussion; and for their sake we would gladly permit these articles to pass without commentary. But on the other hand, we cannot forget that in some districts the question is one of present special urgency, especially to members of Congregational churches; and for the sake of such readers we must needs make some attempt to clear up some points on which the statements and reasonings of our friend are not altogether satisfactory. And the irksomeness of the task, in this hot weather, is somewhat relieved by the expectation that, as we proceed, the differences between J. B. W. and ourselves will turn out to be less important, so far as principle is concerned, than they may have seemed to be.

In this first essay of the new series, two leading topics are introduced, the first of which in the order of importance, is the meaning of the words *slaveholder* and *slaveholding* in relation to *slavery.*

When we spoke of J. B. W. and other writers of the same school, as having trained themselves to confound the difference between *slavery* and *slaveholding*, and to impute to every slaveholder all the wickedness of slavery, we did not speak unadvisedly or without deliberation. Nothing is more common with those writers than the use of the terms in question, as if they were completely synonymous and interchangeable. Let anything be affirmed in a proposition of which *slavery* is the subject, and if they have occasion to quote that proposition, the chances are three out of four, that they will use it in argument if they do not quote it in form, as if it were a proposition about *slave-holding.* And on the other hand, let anything be said about *slaveholding* with the implication that a man may possibly be a good and just and Christian man though he is the holder of a slave or the lord of a plantation, and the chances are four out of five that some of these writers will cite it, or refer to it, as an acknowledgment that *slavery* is not inconsistent with humanity and justice or with the Christian religion.

But now J. B. W., denying that he and others of his way of thinking have ever confounded the difference between these two ideas, undertakes to define the distinction between them. "*Slavery*," he tells us, "is that condition created by the slave-laws;" but "*slave-holding* is the practice under the law." Let us see what this distinction amounts to. A slave-holder, be it remembered, is one who practices under the laws which establish slavery. Now "the slave-laws" of Virginia permit a man to breed slaves for a southern market, as a farmer in Vermont breeds horses. The "practice under the laws," is the practice of breeding slaves for market. This therefore must needs be an essential part of the idea of slave-holding in Virginia. No Virginian can be properly a slave-holder, unless he practices the breeding of slaves for sale. The "slave-laws" in some of the States prescribe a peck of corn as the weekly allowance of food for a slave. The "practice under the laws," therefore, is the practice of giving to slaves a weekly peck of corn for their subsistence; and no man is properly a slaveholder who gives his slaves more food, or better, than the law requires. The "slave laws" in all the States make the slave a "chattel," not a *person* having rights or capable of being wronged, but a *thing.* The "practice under the laws" treats slaves as "chattels" or cattle, drives them to labor under the whip, and disregards the sacredness of the relation between husband and wife and between mother and babe; and therefore if a master treats his slaves as human beings having human rights under the higher law of God—if he repels from his heart the idea that they are saleable articles and may be exchanged at any time for money—if he asks humbly what God would have him do with those helpless and defenseless fellow-men thus put into his power—is is a mere perversion of language to call him a slave-holder. The slave-laws being oppressive and wicked, and slave-holding being "the practice under laws," slave-holding is of course oppressive and wicked. It is in such ways as this, that our friends really confound the difference between *slavery* and *slave holding.* Thus J. B. W. is quite as certain that the word *slave-holder* means a selfish and oppressive slaveholder, as he is that the word *murderer* implies the unlawful and malicious taking of human life. In that use of the word which he insists is legitimate and the only legitimate use, the slaveholder is just as guilty of "the sin of slavery" as the murderer is guilty of the sin of murder; and if you prove that a certain man is not guilty of the sin of slavery, you prove that it would be a libel to call him a slave-holder.

Slavery, in this country, is, as J. B. W. implies, a creation of the State. "The slave-laws" "create" a certain "condition"—or *status* in society—called "slavery;" and to that condition the laws assign certain individuals. The creation or "institution" of slavery is wholly the work of the State. No private individual, no company or combination of individuals, can put a man into that condition without committing a crime against the State; nor can any individual or company of individuals take a man out of that condition except by taking him out of the State. Of course we need not stop to explain the limitations and conditions under which slaves may be made free in Delaware, in Maryland, in Kentucky, and perhaps in some other States,—it is enough to say that the right of converting a slave into a free inhabitant, is a right which the State challenges for itself, and which is rarely delegated to the slave-holder even though he may pledge himself with all his property for the continued support of the slave whom he desires to emancipate. The responsibility of making a man a slave rests only on the State. And where the State peremptorily denies to the slave-holder the right of emancipation, and punishes the slave for the master's attempt to make him free, then the responsibility of *keeping* a man in slavery rests upon the slave-holding State, and not upon any individual slave-holder, except so far as his vote and his influence go to determine the course of legislation.

Speaking then of slavery as it exists in the United States, we may say that the slave sustains in his bondage two distinct relations—one to the State which enslaves him, the other to the master under whose power the State has placed him. The relation of a slave-holding State to the entire slave population within its limits, and to every individual of that population, is simply the relation of an oppressor to the oppressed. In that relation, as there is no kindness on the one hand, no justice, no recognition of inalienable human rights, so there is no room for affection or loyalty on the other. That relation is, on the part of the State, essentially and exclusively a sinful relation. What the State does to the slave, what it refuses to do for him which it ought to do, what wrongs it inflicts upon him, may be found written down in "the slave-laws." Those laws make the man a slave. They compel him to be *held* by somebody—*owned*—in the relation of property. They refuse to stand between him and his owner for his protection against the outrages to which arbitrary power is always tempted. They refuse to stand between him and any ruffian who may assault him in rage or in mere wantonness, and they provide no redress for any injury inflicted on him except as it may be an injury to his owner. They make it impossible for him to possess anything; the hut that shelters him is not his; the food he eats is not his; the rags that cover his nakedness are not his; the wife to whom he has been bound by irrepressible human affections, or perhaps by some empty religious ceremony, is not his; the children whom he has begotten in his bondage are not his; he can earn nothing for them, he can earn nothing for himself; his very faculty of labor, with all that can come of it, is his master's. I am not careful to speak of any seeming exceptions to these broad statements; it is enough to say, in reference to all alleged exceptions, that the laws concerning slavery in the slave States are not made for the protection of the slaves as human beings having human rights, but always for the protection of the property which their masters have in them, for the protection of the State against the dangers attendant on the presence of an enslaved and brutalized population, and for the protection of the institution of slavery against the progress of light and the influence of Christianity.

"Slave-holding," says our friend, "is the practice under these laws." No sir! you mistake. You impose upon yourself by an almost transparent fallacy. Doubtless the practice under these laws is slave-holding; but it does not follow that your definition is correct, even as a verbal definition. Doubtless every rattlesnake is an animal, but it does not follow that every animal is a rattlesnake.

The meaning of the word slave-holder is not far to seek. The master of a slave—or the mistress in her own right—is a slave-holder. The person to whom, under the laws of the State, that slave owes service and obedience, is a slaveholder. The person to whom those wicked laws have given an absolute power over that slave, is a slave-holder. Slave-holding is nothing else than being a slave-holder. Our friend J. B. W., save as he imposes upon himself, unwittingly, by a trick of logic, knows as well as we do, that this is the meaning, and the only definite meaning of the words in question. We dare say he never uses the word in any other sense than this, except when he begins to talk or write about fellowship with slave-holders, or wishes, for some other reason, to prove that all slave-holding is sin except such as is not slave-holding.

Undoubtedly, the slave-holder may be an oppressor; for he has unlimited power to oppress, and the expectation of the State which invests him with such power is that he will use it as an oppressor. Undoubtedly every slave-holder, with the infirmities of human nature upon him, be he ever so watchful, is likely to be tempted or misled into acts of oppression. There is no reason to doubt that most slave holders are oppressors in the sight of God; and as in some churches every bankrupt member is put upon trial to show, if he can, that he is not to be blamed for his insolvency,—so if a church chooses to put every slave-holder who desires admission, upon the task of showing that he is not really an oppressor, but does render to his servants that which is just and equal, we have only to applaud that church for its carefulness. But after all, the sin of which the slave-holder is to be convicted, must be found not in the fact that the State has given him a power with which no man ought to be invested, but wholly in the fact—proved, or presumed and not disproved—that he has used that power wrongfully.

The relation then between the slave and his master, is a different thing from the relation between the slave and the State that enslaves him. What that relation is, (we use the word in the sense in which we understand J. B. W. to use it,) will depend on the intelligence, the kindness, and what is more important still—the *justice* of the master. George Washington was a slave-holder. The relation between him and his slaves was not simply the relation which the law created; it was what he made it in the use of the power which the law gave him. Edwin Epps, described by Solomon Northup, is a slave-holder. The relation between him and his slaves is just what he makes it. Or, to illustrate the matter by instances from fiction instead of history, Legree, St. Clare, and Miss Ophelia, are all slave-holders; but in each of these instances the relation between the owner and the slave differs according to the principles and character of the owner. The slave-holder may be like Legree, a selfish and ferocious oppressor, without one trait of human kindness to mitigate the horror of the relation between him and his victims. Or he may be like St. Clare, the lordly, generous, careless friend of the poor creatures who have been subjected to his power—one who abhors slavery because his instinctive sense of justice makes him feel the wrong of it, but who, not having manly force enough to obey the impulses of his own generous nature, lives and dies in the neglect of duty to his slaves and to his country. Or again, he may be like Miss Ophelia, who insists on having the poor slave-child made hers by all the forms of law, that she may be its legal protector, and may train it into a capacity of freedom. Was the relation between Miss Ophelia and Topsy a sinful relation? Truly it was in one view sinful. The fact that Topsy was a slave was a "stupendous wrong." All the rights of humanity were violated in that fact. But who was responsible for the fact? Who made that child a slave? Who willed and determined that she should continue to be a slave? Not the holder and owner of the chattel after Miss Ophelia became the owner.

We have already occupied more room than we could well afford, with the discussion of this main point—the difference between slavery and slave-holding. But we must take room for a word or two on the other topic in the communication from J. B. W.

Our readers may remember that we had occasion, more than once, to remark that our friend's statements against "the old Boards," were not proved. He seems to think that there is some unfairness in requiring him to prove his statements, inasmuch as the demand for proof may be understood as implying that "the friends of free missions," as he calls them, are the only persons who have ever made such statements. He is afraid that so far as our notes have influence, "the supporters of free missions will be deemed peculiar, and their charges unwarrantable." He therefore undertakes to show that "*The Independent* itself, the Boston *Congregationalist*, Hartford *Religious Herald*, and the *Congregational Herald* of Chicago, have all made the same charges against one or all of the old Boards." We confess we do not see what difference this makes with the necessity of proving the charges. We do not claim for ourselves, or for the other journals cited, an exemption from the great law of evidence, that vague assertion is not proof. If *we* have made statements without warrant, let the responsibility be laid upon us, and we will confess our fault. "The charges," says our friend, "were made in papers that sustain these Boards, and the effort now to hush these charges, or to attribute them solely to Free Mission Christians, is, to say the least, misplaced." Who makes such an attempt? The call for *proof*, even if we had made it far more peremptorily, does not look like an "attempt to hush the charges," nor does it imply that all who believe or who reiterate the charges are Free Mission Christians."

But has "*The Independent* itself" made these charges? To convict it of having done so, our friend quotes from a communication published in our columns four years ago. He might as well have undertaken to make "*The Independent* itself" responsible for his own communications. The author of the article which he cites, was, if we remember right, and is now, one of the most conspicuous among the leaders of the "Free-Mission" movement.

As for the other journals named by J. B. W. we are not responsible for them; nor have we access to their files. But we happen to remember, unless our memory cheats us, the article in the *Religious Herald* from which a quotation is made; and we are confident that it bore a special signature which gave assurance to all the readers of that paper that if the *Herald* "sustains the old Boards," the writer of that article is not less prominent than J. B. W. himself in the championship of what are called "Free Missions."

ORDINATION AND PASTORAL RELATION.

MESSRS EDITORS:—It is common in our ecclesiastical councils to speak of ordaining a man to the work of the Gospel ministry, and installing him pastor of the particular church over which he is to be placed. The idea is that ordination and installation are two distinct things, so that when his "pastoral relation" ceases, he still remains an ordained minister of the Gospel. I understand you to object to this use of terms, and to the idea included in them. You object also in your last number (August 11), to the phrase "pastoral relation," as being Presbyterian rather than Congregational, and speak of "the pastorate" as "an *office* in the church as the deaconship is an office in the church." You would have us "call things by their right names, and talk of the pastor's *office* just as we talk of the deacon's office." "The essence and substance of the outward calling of an ordinary officer in the church," says the Cambridge Platform, "does not consist in his ordination, but in his voluntary and free election by the church, and his acceptance of that election." Now if there is nothing more in ordination than publicly inducting into the pastor's office one who has been called to it by the vote of the church, I have this question to ask: When a minister resigns his pastoral office, and his resignation is accepted by the church, why does he not cease to be a minister of the Gospel? Why does he not return to the rank of a private church member, as does a deacon when he resigns his office to which he had been called by the vote of the church, and set apart by the imposition of hands, or as a magistrate returns to a private citizen upon his resignation. Does he remain after his dismission a minister of the Gospel, qualified and authorized to administer the sacraments? If so, what made him a minister without a "pastoral relation," and who gave him this authority?

Another question: If no distinction is to be made between ordination and installation, upon what principle of Congregationalism are men ordained as evangelists and missionaries?

If you will shed light on this subject you will much oblige A CONNECTICUT PASTOR.

We are glad to find that the "Connecticut Pastor" from whom this letter comes is studying the Cambridge Platform. It will do him good, and thus it will do his church good.

The Cambridge Platform knows nothing about installation, as a distinct or distinguishable thing from ordination. "This ordination," says that venerable document, "we account nothing else but the solemn putting a man into his place and office in the church, whereunto he had right before by election: being like the installing of a magistrate in the commonwealth. Ordination, therefore, is not to go before but to follow election." Accordingly, John Cotton, though he had been a minister in the church at Boston in old England, was *ordained*—not installed—as a teaching elder in the church at Boston in New England. So of all the ministers concerned in the framing of that Platform, who had been ministers in England before their removal hither. They were elected to office in churches here, and were then, by the laying on of hands, ordained to the offices to which they had been elected. One object of the Puritan exodus was to get away from the idea of the sacrament of "*orders*" or ordination.

On the principles of the Cambridge Platform, then, the questions of "a Connecticut Pastor" are easily answered. When a minister resigns his pastoral office, and his resignation is accepted by the church, he *does* cease to be a minister of the Gospel,—*unless* the church, with the advice and approbation of the neighbor churches as represented in the Council, see fit to ecuredit him to the Christian public as a suitable person to be employed in the evangelical ministry, in which case he may be regarded as formally introduced to the work of an evangelist. When a minister resigns his pastoral office, and his resignation is accepted, he *does* return to the rank of a private church member. Every minister, whether pastor or evangelist, is a church-member; and if he is not an officer, (which he is not unless he is either a bishop or a deacon,) he is just as much a private church-member as an ex-deacon is a private citizen. If he is introduced to the work of an evangelist at his dismission from the pastoral office he remains a minister of the Gospel, and is just as much "qualified and authorized to administer the sacraments" as if he had never been a pastor. It is "authority" to administer baptism or the Lord's Supper in any church, he gets from the church which invites him to perform that service.

The Cambridge Platform, (and in this respect that of Saybrook is like unto it) knows nothing about ordaining men as evangelists or missionaries. The holy John Eliot, the "apostle to the Indians," as our correspondent will remember, was *pastor* of the church in Roxbury. So all the missionary labors in the early age of New England, were performed either by pastors or by those who thought they were acting only as unofficial Christian men. But in modern times, it has become a common thing to send forth missionaries expressly and solemnly set apart to that work by the laying on of hands. For this there is in our judgment ample warrant in New Testament precedents and in the nature of the case. Thus Congregationalism has taken up the idea of a class of ministers who are members of the churches but not officers. The denial that these ministers are members of the churches—the attempt to set them up as a sacred order invested with some indefinite and mysterious powers and authority—is a denial of Congregationalism.

One more sentence from the Cambridge Platform. "He that is clearly loosed from his office relation unto that church whereof he was a minister, cannot be looked at as an officer, nor perform any act of office in any other church, unless he be again orderly called unto office, which when it shall be, we know nothing to hinder, but imposition of hands also in his ordination ought to be used towards him again. For so Paul the Apostle received imposition of hands twice at least."

AMERICAN INSTITUTE OF INSTRUCTION.

The annual meeting of the American Institute of Instruction, a well known and honored association consisting chiefly of professional teachers, was held last week in New Haven. We have not cumbered our columns with a report of the proceedings in detail, for the reason that such reports can give to most readers no adequate notion of what constitutes the interest and the usefulness of such a convention. Those of our readers who might be expected to inquire what was said and done at the meeting, have already been gratified by the reports which have appeared in many of the daily newspapers.

On one topic, there arose a discussion which had a somewhat painful interest. A prize of twenty-five dollars had been awarded by a committee of the Institute to Cyrus Pierce, Esq., of Waldham, Mass., an experienced teacher, for an essay on crime, its cause and cure, as related to education; and according to rule the prize essay was read by its author as one of the exercises of the annual meeting. The essay was an elaborate performance, written, evidently, with the best intentions; but it was received, we believe, with unanimous dissatisfaction. The drift of the argument was to this effect. Crime has greatly increased in our country, and is increasing. Simultaneously with this increase of crime there has been a great increase of education—great progress in the system of common schools, and in other means and appliances for the advancement of intellectual culture among the people at large. Here then is the cause of crime. What is the remedy? More moral instruction in the schools. The argument was confirmed by a somewhat extensive induction of statistics from other countries,—showing that where there are the most schools and the best, as in Great Britain and Prussia, there crime is most abundant, and increases most rapidly, while in countries like France the statistics of crime are much less formidable.

The reading of this essay was followed by a debate in which the statements and the arguments of the author were handled with little mercy. In conclusion, the executive officers of the Institute were directed not to publish the prize essay in the annual volume of transactions; and the manuscript was returned to the author at his own request.

We cannot but regret that the opportunity was not otherwise improved. Such reasonings as those by which Mr. Pierce had imposed upon himself are often employed in opposition to the whole system and to the very idea of our American public schools. The American Institute of Instruction could well afford to publish Mr. Pierce's essay for the sake of appending to it such a refutation of its accumulated fallacies as Dr. Sears (for example) is competent to give, and such as would put an end to the power of those fallacies over honest minds.

REV. DR. COX, OF BROOKLYN.

We have observed a story going the rounds of the press for some weeks past, the substance of which is given in the following paragraph, taken from the *Christian Intelligencer* of week before last:

"We learn from the *Genesee Evangelist* that the Rev. Dr. Cox, of Brooklyn, expects to make Owego his future residence. He has been for so many years identified with all our religious and educational enterprises, that his absence will be *felt.* We console ourselves, however, in his loss by the thought that wherever he may reside, so long as he has a heart to feel, a hand to write, or a tongue to speak, every good cause will find in him a warm friend and zealous advocate. May the blessing of the Great Head of the Church be with him in his retirement, and the evening of his days be as full of happiness as his life thus far has been of usefulness."

Our respected neighbors should not go so far as Rochester to learn their news about Brooklyn. It is widely known that Dr. Cox has been for a year or two considerably troubled with occasional hoarseness, arising from an affection of the throat, which has for short periods disabled him from public duties. And any one who knows him will easily conceive how much afflicted he would be if he could not preach. At such periods he has occasionally talked about giving up his pastoral charge and retiring to some rural retreat, where he might pass the rest of his days in ease and quiet. But those who have heard him preach this summer, or who listened to his brilliant speech at the Commencement meeting in Yale College, will not easily believe that he is going to withdraw from such service, until they see it done—which we fondly hope will not be for many, many years.

We are happy to learn that his congregation have no thought of giving him up. They do not consider him at all worn out, so that he ought to be shelved at sixty years of age. They intend to try all the appliances and expedients which kindness can prompt and liberality obtain, to let him recover his strength and mend up his damaged organs, and they confidently hope to enjoy fifteen or twenty years more of effective pastoral care and labor at his hands before his term of public duty is finished. In this earnest desire we have no doubt the whole body of ministers and churches in our "Metropolitan Pentapolis" will cordially concur.

CHURCH PLANS.

The Central Committee very much regret to say that the Church Plans cannot be published before the middle or last of September. With so many architects to consult, many of whom have been absent from the city during the warm weather, and other unavoidable difficulties which could not be foreseen or provided against, the Committee hope the delay will not be charged to them. This notice is in reply to numerous letters, asking information on the subject.

As soon as the book can possibly be got out, public notice will be given in the religious newspapers.

H. C. BOWEN, Chairman.

WIDENING BEEKMAN-STREET.

Only a few years ago Beekman-street was filled with the city residences of our most respectable merchants, counsellors, and public men, our mayors and collectors, and the like class of families. And it was deemed quite safe from the irruptions of trade, and the thoroughfare of carts, because it had no direct outlet at the top, but terminated against the Park, so called. But mammon conquers all. One after another the old families removed up town, and their comfortable dwellings became boarding houses; and these presently passed into the hands of French and German keepers; and so foreigners of all sorts filled the street with their lager-beer and their pipes and tobacco. The amazing expansion of trade then made it a thoroughfare between the landing places of eastern manufactories and the shipping for Europe and California; and then space was wanting for more warehouses, and then it was manifest that the street must be widened; and so, after tedious negotiation and litigation, an order was at length made final, to add to the breadth of the street fifteen feet of ground taken from the lots on the northerly side, all the way from the Brick church to St. George's.

The pulling down commenced last year, by sweeping away the fine old parsonage adjoining St. George's chapel—the place of so many fervent prayers and so much holy consultation during the long abode there of the sainted Milnor. It is succeeded by an immense warehouse nearly fifty feet in width, with a magnificent iron front, five stories high, designed for the manufacture and sale of lead pipe.

After the first of May last, the work of devastation commenced in earnest, and has been carried on until the present hour, so that there are not now above half a dozen of the old buildings standing between St. George's and the Park. A few have been cut off, and new fronts built or building on the present line of the street. Mr. Morse has cut down his tall pile at the corner of Nassau-street, although every body hoped he would tear down the unsightly mass and rebuild in modern style, so as to make his valuable property as ornamental as it is conspicuous. Most of the houses, however, have been levelled to the ground, with a prodigious plague of dust under which we have been suffering through the hot weather. These places are to be occupied chiefly with stately and costly warehouses for merchandize, generally having marble or free-stone fronts; and the earth already yawns with cellars of eighteen or twenty feet in depth below the level of the street, soon to be surmounted with edifices five or six stories high.

One operation has been so peculiar as to deserve a separate mention. Mr. Williamson, the printer, on whose steam-presses the sheets of *The Independent* are worked off, obtained a lease for ten years or more of the lot No. 22 Beekman-street, adjoining the place where we had our office last year. His original plan was to take up the two-story brick house that stood on the lot, and move it back fifteen feet; but on careful examination the building was pronounced unsafe for the operation. He then bought the substantial three-story brick house that occupied the adjoining lot, No. 20, and contracted with one of our builders to move it entire to his premises, setting it back also the required fifteen feet. The house was then undermined and supported on huge beams of timber, extending from front to rear, and braced in all directions. These timbers rested on other huge beams, which were placed diagonally so as to carry the building both backwards and sideways. These beams were payed over with slush, like the ways of a ship at launching. Jackscrews were then applied, working in a diagonal direction, and the house was thus slid along gently and surely, to its destined place. The process of moving occupied about six days, and has been accomplished without any material injury to the walls. The house was not worth five hundred dollars to be taken down, and the moving has cost less than fifteen hundred.

Thus, by a little contrivance and calculation, our enterprising neighbor has covered his lot with a building that will do good service during the term of his lease, at a very small expense. One other circumstance may be mentioned, as showing the benefits of good neighborhood, and mutual justice and liberality. The house No. 20 was about ten inches wider than the lot No. 22; but this difficulty was obviated by a bargain with the owner of the next lot, No. 24, our old office, by which the whole of the party wall has been set upon the latter, and became the property of the owner thereof, under an agreement allowing the other party the use of it during the lease. No chance for a law-suit there.

WORLD'S TEMPERANCE CONVENTION.

We learn from the Committee of Arrangements that everything looks favorable for a very large, harmonious and spirited Convention, on Tuesday, the 6th of September. The Convention will assemble at 10 o'clock, A.M., at Metropolitan Hall. The Children's Meeting, on Wednesday, at 2 P.M., in the Hall, will probably be a magnificent as well as beautiful affair. The SOIREE on Thursday evening, to which each member of the Convention with a lady will be invited, and where Mr. Pierpont is to deliver his Maine Law poem, will have double attractions for body and soul. Two distinguished Englishmen, John Cassell of London, and Dr. Lees of Leeds, are on their way to the Convention. Delegates are requested to send in their names to Dr. Marsh, 159 Nassau-street, that a printed roll may be prepared.

LETTERS FROM THE COUNTRY.

We are at the foot of the hill. It is well that we have a good horse, for it will be a stiff pull, such as would appal dainty riders. It is the old road up the mountain; and is now principally used in hauling charcoal, &c. It is seldom repaired, and in many places, particularly the steepest parts, all that could be washed away has gone long ago, leaving nothing but ledges of rock, and loose round stones, from the size of a hen's egg upward, indefinitely. Now we come to the first pitch. Loose the check-rein and give the horse his own way. See how bravely he makes at the hill, quickening his step, and breaking now into a series of jumps; the wagon clatters and shakes, and bounds hither and thither, as if it were a great horse-rattle. There! stop and breathe your nag; pat him and praise him; he understands you perfectly, and enjoys applause just as much as if he had but two legs instead of four. Do you notice what a profusion of growth there is about you, and what a fulness of health and perfection of green every vegetable has? Perpetual moisture, and a right proportion of light and shade give the best conditions of growth. The asters are beginning to fringe the way. Golden rod, one of the most regal of all late summer plants, waves its plumy head; its little arching boughs, feathered with gold, lights up the way-side, shines along the fence corners, and glows in patches all through the field: and it follows you up the mountain sides, glittering along the edges of laurel bushes. Young hickory trees, and other deep green and varnished leaves. A young leaf of the laurel, just come of age, in a favorable spot, is the perfection of leaves! However, we must not run off into these things. Come, Charley, away with you: and away it is, sure enough; bounce, clatter, thwack, up here, down a little there, over this side, over that, and at length, at full jump, up another pitch steeper than the last. Now, while he breathes, you may see that the next rise is steeper yet, and the next steeper than that; and if you could see around that turn of the road, as you will full soon enough, you would find another steeper than all of them put together. There is no more riding for the present. We must take it afoot; and it's better too. For little silver threaded streams are coming down the side of the rocks at every few rods; there is such variety and beauty of leaf, and withal, such a hearty smell of the woods, that with occasional peeps at the distant country through forest and meadows, you find enough to tempt you to leisurely ascent; to say nothing of other reasons for it which your feet find out.

Now, then, we have come to the turn, right up to the left. Indeed, it *is* right up. When we first tried this road we had a heavier carriage and stopped it at this point. We will stop, again, but not for the same reason. Do you hear that noise? Yes! a storm is coming up—it's the wind in the forest trees. No, it is not—it is a waterfall. Fasten the horse, and let us turn off and see it; it is but a few moments' walk, but is worth many hours if you could not reach it sooner. There it opens! It is but a few feet wide; it drops a hundred feet right over the mountain's edge, to begin with, and white as snow; then it lovingly embraces an insensible rock, and dashes down beyond it a double fall, whiter than before. Emboldened by its success, it now commences every species of fantastic caper that ever entered the imagination of a mountain brook. It comes together and widens over that shelving rock, rushing down into a crystal pool, then, like a watery hand, at the exit it divides into five fingers, each sparkling with myriads of diamonds. The alacrity with which the separated currents make haste to get together again after this feat, is amusing;—the whirls, the side quirks, the petty impetuosities, the splitting and uniting, the plunging and emerging, until the distributed waters impool themselves once more, and look back upon you with so grave and placid a face, as if it asked your forgiveness for past levity, and your pity for the serious experience which awaits it below. For we are on the upper brink of another series of long down-plunges, each one of which would be enough for a day's study. Below these are cascades and pools in which the water whirls frikkily around like a kitten running earnestly after its tail. But we will go no further down. These are the mountain jewels; the necklaces which it loves to hang down from its hoary head upon its rugged bosom. Shall we take out our tackle? That must be a glorious pool yonder for trout! No, my friend, do not desecrate such a scene by throwing a line into it with piscatory intent. Leave some places in nature to their beauty unharassed, for the mere sake of their beauty. Nothing could tempt us to spend an hour here in fishing. All the more because there is not a single trout in the whole brook. Indeed, this is an extemporaneous affair. Come here next week and there will not be a drop of water. It is a mere piece of amusement which storms get up for the occasion. After heavy rains you may find it, never else.

Let us return. Now, well-rested Charley, let us put at that grand ascent. Nothing loath, he canters up with such right good will that we must run too, over stones, up this bank, down that gully, bearing to the right over that ledge, close up to the left from that gully, round that point; and, yonder is the top—not of the mountain, but of our journey. Now get in, and we will take the left fork of the road, leaving that log cabin, locked up, to its solitude, that stands by the other (and regular) mountain road. We now wind pleasantly round the side of the mountain's upper cone, having a deep, gorge-like valley on your left, at the bottom of which, roars one of the most romantic of all mountain streams—*Sage's brook*, by name. Trotting along your leaf covered path, turning out, as best you may, for the heavy charcoal carts, whose home you have invaded, we will stop about two miles up, and leaving our horse to his oats in a rude stable, we will take our lunch, and go afoot along the road, till it crosses the upper part of Sage's brook. Now rig out your rod. Among the bushes on the right see that stagnant stretch of water. It is the last place one would think of approaching for trout. Let us try. Here comes one; there's another; another, and another. Well, at length let us count—forty-two as sure as there is one—and that without moving from one spot. However, a little below this, our clerical friend, of this vicinity, took *eighty trout* out of one pool. To be sure they are small, but they are *trout*, and can afford to be small, they are so sweet and hard and every way good. Indeed, while we are up here we conceive a great contempt for those fat pound trout that feed in meadow brooks. Who would wish them that could have mountain trout? We always prefer these small but superb fish until we got down to the meadows. *

ENGLAND AND THE ENGLISH.—"THE PHILOSOPHY OF ATHEISM."

BY OUR ENGLISH CORRESPONDENT.

Twelve hundred copies of a volume on *The Philosophy of Atheism*, sold in half an hour on the evening of the 24th of May,—sold to a very small detachment of the vast army of twelve millions of British people, not long since described by an accomplished and philosophical lecturer at New York, as abandoned to "chance and charity,"—sold to the working men of one town, Bradford in Yorkshire; this done, and yet the demand for the book not supplied.

"Great facts" are common enough now-a-days, at least the application of the terms is so frequent that men are comfortably indifferent to them. "Great facts" are proclaimed, and great men are trumpeted, without causing much sensation, or exciting special wonder. Moreover the great facts of the day are often false facts, to match with the great men discovered by microscopic inspection, and exhibited as wonders of Nature and of the age. But this fact of ours is a true fact, possibly a great fact, certainly a significant and representative fact. The fact has a history too, and is surrounded by incidents having a deep human

wholly inaccessible to ordin-
gencies; but much has been
o reach and attend to the ne-
meet the intellectual activity
portion of the working classes.
honorably distinguished by
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operated beneficially. Min-
—men of high character and
—have undertaken to lecture
tuitously, on subjects of the
and by these means large
rking classes, who would not
ssembly, have met, and have
tended to enlighten the intel
e affections. Christianity has
to be profitable to all things,
mmended to those who were
its claims. Among the lec-
on "*The Philosophy of Athe-*
the working classes by the
win. The publication of these
very interesting attendant cir-
prompted this communication;
itted, some additions may be
strative of the condition of an
eresting portion of English so-

AGRICOLA.

AR FRENCH CORRESPONDENT.

X——, August 4, 1853.

ndependent:

If the American newspapers
the Eastern question as ours
will, I hope, be thankful for
that vexed question, and con-
about something else.

chief event of the last month
sion of the Supreme Court in
State *vs.* the Correspondents of
ers." You may remember that
number of foreign correspond-
d in Paris. Their letters had
e police, in the box of the Post
ld letters were brought as evi-
em. They were charged with
he least of which was felony,
by the Imperial Court. They
wonder! the Supreme Court,
gainst the wishes of the master,
the evidence taken from private
the police, was not to be received,
e sentence of the former court.
court granted, however, that if,
liceman, a judge had seized the
Post Office, the evidence would
eived. This first attempt at
pendence on the part of men
ave acted very differently, has
ensation in Paris.
, which has also excited a good
now just over. I allude to the
Community, as they call them-
the accused, named Bravard,
to his accusers; and his advo-
re—was bold enough to remind
they were about to try a man
ne was to support and defend
n institutions which they them-
ago, had sworn to uphold. Or
ecured have been sentenced; ten
and the prospect of Cayenne at
d, it is hoped, their ardent republi-

conspiracies are discovered, the
es are formed; the secret socie-
ll the efforts of the police, cover
eir fearful net-work. Taking
spair, the hunted republicans all
, are planning their revenge and
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nparte cannot step out without
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ended journey of 'their majesties'
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at now doubtful state of the
h, but also on account of the
h Bonaparte would be exposed
te from Paris where it would be
ake the means of safety usually
n in the capital. A new feature
ded to the French empire, which
e many other things, of the scan-
the lower empire! A circus is
d in the center of the great en-
Satory. There theatrical and
formances will be given to the
week. If I remember right, the
ch the Roman Catholic priest says
y Sunday for the benefit of the
was also erected in the center.
o need, in that case, of removing
latform may well serve for two
o similar at the bottom.
atorian guards of Bonaparte are
selves at Satory, his accomplices
nate kind receive, now and then,
remembrance. New senators,
ong them, are added to the list of
ics. I remark among the fresh
rmeau, Bonaparte's first physician,
was planning with his present
rthrowing of the Pope, and has all
to Bonaparte's fortunes.
have an idea of the daily workings
system? Read the following facts
om the *Presse*:—"A few days ago,
a man was gathering the wheat of
mes a police officer, who forbids
The man asks why he should not
rvest when he pleases?—no answer
the officer, except that *he* does not
at ripe enough." The newspaper,
Languedoc expresses its regard for
that man's birthday, to which it
SAVE FRANCE! These few words,
their capital letters, struck un-
evoted prefect. The next day an
which renders the paper liable to
at any moment, was served to the
motives of the prefect were "that
God in such a manner to *save* the
as much as to say that the country
e, and indirectly to oppose the will
, who are perfectly satisfied with
ate of things, &c."
many acts of vexatious and arbi-
it is gratifying to be able to record,
some useful and moral measures
French prefects. One of them,
ssed with the harm done to the
y the existence of drinking houses,
ether the granting of licenses, and
k energetic measures to prevent all
houses being open after nine o'clock
d to prevent the sale of wine or
oys under sixteen years of age.
interesting because we have no
otions in this country.
siness is felt all over the continent
the present price of bread, and the
ect of its becoming still higher.
have already forbidden the export-
n. The Pope, among other sove-
lone so. Food of every kind has
dearer since the beginning of the
especially.
o mention in my last letter the
the societies at Geneva, which took
th ago. Their prominent feature
of Mr. Merle (D'Aubigné) on the
(or contradictions) of the present
ich he showed everywhere the prin-
cation and that of destruction work-
and bringing about the fulfillment
ghty's plans. The reports of the
ches of the Evangelical Society's
general increase of life in the mis-
ches. Mr. Lobstein who had, per-
letely, taken Mr. Scherer's place as
the theological school, leaves his
to resume the duties of pastoral
ister of the established church of
take Mr. Lobstein's chair.
ans are now very busy in preparing
the marriage of the Duke of Brabant,
king, with the Austrian archduchess,
ve hardly time to pay attention to
ich their papist clergy is waging
papist common schools kept by

FAREWELL.

On Sabbath last, Rev. N. H. Eggleston, of Brooklyn, preached his farewell discourse to the Bridge-street Church, from the text—Philippians 1: 27—"Only let your conversation be as becometh the Gospel of Christ, that whether I come again and see you, or else be absent, I may hear of your affairs that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

The Church, at a previous meeting, had passed a vote expressive of their regard for their late pastor; and in the evening, after the farewell discourse, pastor and people met once more familiarly in the lecture-room, and with prayers and tears, and many expressions of regret for the present, yet of hope for the future, said '*good-bye.*'

It deserves to be mentioned also, in these 'shady side' days, that Mr. Eggleston's people, when consenting to his request for a dismission, accompanied that consent with a vote to continue his salary for some time beyond the period of his dismission. This is the more noteworthy from the fact, that the congregation is really less able, in a pecuniary point of view, than many of the '*Olney*' parishes in the country.

AID FOR THE NEW ORLEANS SUFFERERS.

The contributions in our city for the aid of the sufferers at New Orleans, had amounted on Monday to at least $30,000.

A NEW CHURCH.

A movement is in progress for another Congregational church in our city. A plot of ground has already been purchased in the neighborhood of Thirty-fourth-street and the Fifth Avenue, at a cost of $26,000, and the erection of a lecture-room commenced. The site chosen, which is one of the best to be found on the island, as well as the character of those engaged in the enterprize, are a sufficient guarantee, that both in its building and in its members, the new organization will be all that can be desired as to strength and permanence, and an honor to the pure and simple faith so accordant at the same time with the Bible, and with the institutions which distinguish and bless our country. Rev. Mr. Belden is at present the pastor of the church which is taking such a bold step onwards.

ASSAY OFFICE.

The government, whose officers have been looking about the city for some time past, for the purpose of obtaining a proper site for the Assay Office, authorized by the late Congress, have purchased for that use the building formerly occupied by the United States Bank in Wall-street, adjoining the Custom-house. The price paid was about $525,000. This settles the point, that neither Dr. Spring's Church nor the Tabernacle is to be converted into an Assay Office. For what purpose mammon will next make a bid for these religious structures remains to be seen.

A NEW BIBLE HOUSE.

Not *the* New Bible House, that lifts its noble mass at the junction of Third and Fourth Avenues, and is one of the conspicuous features of this great city. What we have now in mind is a new structure which our Baptist brethren are about to erect on the site of the old building occupied by the American Bible Society, which was purchased at auction for the American and Foreign Bible Society, and other institutions of that denomination.

Quite recently it has been determined to make a clean sweep of the old Bible House, and replace it with a better structure. We copy the following description of the new edifice from the *Recorder:*

"The building will be six stories high above the basement; the first story for stores, the second for the Bible Society and co-operating Societies of the denomination, the third and fourth for offices, and the fifth and sixth probably for manufacturing purposes. The entrance to the upper two stories will be from Theatre Alley. The lot being fifty feet in width, gives room for a wide stairway from the street to the second story, without encroaching on the two stores on the first floor.

"In the construction of the building a large amount of iron will be introduced. The front of the first story will be of iron, and all the windows of the building will be provided with iron shutters, made to roll up, so that it will be completely protected against fire from without. At least $16,000 worth of iron will be used, and the entire cost of the building will not be less than $55,000. It is expected the building will pay for itself in ten or twelve years, besides giving the denomination all the room it needs rent free, and then there will be a handsome income to devote to benevolent purposes."

We are glad to see our Baptist friends manifesting such a spirit of enterprise, and don t not they, and through them the world, will have occasion to rejoice in the present movement, as years roll on, as wise and opportune.

HEALTH OF THE CITY.

We see from the official report, that the deaths in our city for the week ending August 20th, amount to 969. The week previous the number was but 585. The difference between the two indicates very nearly the effect of the unusual heat, the remoter influence was felt most during the early part of the last week. Cholera infantum has swept away 84; congestion of the brain, 69; convulsions, 66; consumption, 61; dysentery, 49; diarrhea, 41; apoplexy, 42; dropsy in the head, 29; inflammation of the brain, 21. It will be seen from this catalogue, that the diseases incident to hot weather, and its usual imprudences, have done a frightful work. Of the whole number of deaths, 479 were of foreigners.

ABUSE OF EMIGRANTS.

One of our coroners, in discharging the duties of his office last week, brought to light an instance of great inhumanity and cruelty, all the more cruel from the fact, that the sufferers in the case were foreigners, on their way from the evils of the Old World to the better circumstances of this. It appeared from the investigations of the coroner in regard to the death of a little girl of four years, who died in a few days after landing in our city, that her death was occasioned by the use of bad food and water on the voyage from Hamburg. It seems that the child was sick for some time during the voyage, and that the captain of the ship refused to give the case any attention, and when remonstrated with, expressed the wish that all his emigrant passengers might die. His wish was, in a measure, gratified—no fewer than eighteen of the passengers having perished, and been committed to the waves during a voyage of only five weeks. The witnesses summoned by the coroner, testified that the coffee made for the steerage passengers was prepared with water from the ocean; and that whenever the sick needed gruel, or their friends desired to use the cook's fire in preparing any articles of comfort or delicacy for the feeble, the cook first compelled them to pay a dollar for the privilege, though the articles were provided from the stores brought with them by the emigrants!

So manifest to the coroner's jury was the cruelty practiced on board the George Canning, that in their verdict they call upon the Commissioners of Emigration to make a rigid investigation of the matter. There is much reason to think that the conduct charged upon Capt. Jacobs is frequently exhibited under similar circumstances.

RELIGIOUS INTELLIGENCE.

SOVEREIGNTY OF PRESBYTERY.—The election of Dr. E. P. Humphrey, 18 years pastor of the Second Presbyterian Church in Louisville, to a professorship in the new Theological Seminary at Danville, and his consequent tender of his resignation to the church, called forth a strong remonstrance from the latter, who declared it to be their "deliberate judgment that the pastoral relation which he sustains to the church ought not to be dissolved;" and appealed to the presbytery "to leave undisturbed a union cemented by mutual love, redounding to the glory of God, and promising a future so bright, and full of hope to the Christian." This was sustained by a petition, signed by 275 young men, "not members of the church, but occasional and stated attendants;" another by 50 members of the bar, and 95 other citizens, and a third by a long list of ladies. The result is thus given by the *Presbyterian Herald:*

"Presbytery, after hearing all these affecting appeals to them to spare the pastor, and duly discussing the whole matter, and having a decided expression from the Dr. that he still felt it to be his duty to obey the summons,—granted his request, and directed Rev. Dr. Breckinridge, or Dr. W. C. Mathews, as his alternate, to preach in the pulpit on the coming Sabbath, and declare it vacant. We have rarely witnessed a more solemn and affecting scene than was presented in the church during the progress of the discussion. The deepest anxiety was depicted on the countenances of the waiting congregation, which, when the final vote was announced by the Moderator, suddenly changed into unmingled sorrow and disappointment. Tears flowed down the cheeks of some whose eyes were unused to weeping. It was a lovely exhibition of the feeling which exists between a faithful pastor and his flock."

RUTLAND, N. Y.—Rev. James Douglas, late Professor in Genesee College, having accepted a unanimous call, tendered some months since, to become the pastor of the First Congregational Church of Rutland, Jefferson county, N. Y., was ordained by the Watertown Presbytery, and installed over that church and congregation on the 15th inst. Sermon by Rev. J. B. Shaw, D.D., of Rochester; constitutional questions by Rev. L. A. Sawyer, Moderator of Presbytery, and pastor of the Presbyterian Church of Sackett's Harbor; consecrating prayer by Rev. Geo. P. Tyler, of Lowville; charge to the pastor, by Rev. C. Yale, of Martinsburgh; charge to the people, by Rev. P. C. Headley, of Adams; benediction by the pastor.

SOUTHBORO, MASS.—Rev. D. M. Elwood, late of Trumbull, Conn., was on the 17th inst. installed pastor of the Pilgrim Evangelical Church and Society in Southboro, Mass. Sermon by Rev. Dr. Smalley, of Worcester. SCRIBE.

TAMWORTH, N. H.—Rev. John H. Merrill, late of Pembroke, N. H., was installed as pastor of the Congregational church in Tamworth, N. H., on Wednesday the 17th inst. Invocation and reading of the Scriptures by Rev. S. Kingsbury, of Tamworth; introductory prayer by Rev. A. Benson, of Center Harbor; sermon by Rev. H. E. Parker, of Concord; installing prayer by Rev. S. Merrill, of North Wolfborough; charge to the pastor by Rev. J. K. Young, of Meredith Bridge; right hand of fellowship by Rev. H. Wood, of Ossipee; address to the people by Rev. G. Leach, of Meredith Village; concluding prayer by Rev. J. B. Cook, of Moultonboro'; benediction by the pastor.

A BEQUEST TO THE GENERAL ASSEMBLY'S BOARDS.—We learn that the Rev. Jas. Lowry of Chester district, S. C., recently deceased, left one thousand dollars to the General Assembly's Board of Foreign Missions and one thousand to the Board of Domestic Missions. We are not certain as to the ecclesiastical connection of Mr. L. His name, however, is not on the list of ministers of the church which he has remembered. We only know him as a subscriber. But he has left an example for the imitation of others in the final disposition of his effects.—*Presb.*

It is something remarkable, that while Jesuits or other Romish priests are to be found sedulously attending to the interests of the various Indian tribes which are scattered over the western part of Canada and the States, there is not a single black gown to be found amongst the settlements of Negroes.

A new Congregational church is about to be erected in the city of Waterbury, Ct., and it is intended that the edifice shall be one of the handsomest in the State.

SHEBOYGAN.—The two Congregational churches in Sheboygan, Wis., have united in one organization, and invited Rev. Charles W. Camp, of Geneseo, Waukasha Co., to become their pastor.

Rev. E. W. Tucker, of Essex, Connecticut, has received and accepted an unanimous call to settle over the Congregational church and society in Goshen, (Lebanon,) Connecticut, and wishes all communications to him to be directed to that place.

EPISCOPALIAN.—In the whole American church, numbering now more than 1,700 clergymen, there have have in twelve months been seven cases of deposition or degradation, and one of supension. With reasonable considerations in view this number does not strike me surprisingly large.

On the subject of using tobacco the *Record* thus expatiates:

At the time of Bro. A. Campbell's visit to Bloomington, he was so beset with holy brethren who were devoted to the narcotic fumes of tobacco, that some who had been acquainted with him in the early days of the reformation, were absolutely prevented from enjoying his society, so extremely disgusting and sickening were the smoky fumes.

ANOTHER EXAMPLE.—We are pleased to learn that the Congregational church at Marion, Iowa, have, without solicitation, voted to increase their minister's salary by $100. What church will enable us to record the next example?

EPISCOPACY IN IOWA.—Bishop Kemper has called a meeting of all the ministers of the Protestant Episcopal church in Iowa, to assemble in Muscatine, on the 17th inst., for the purpose of organizing a diocese of that church.

COLORED CHURCHES.—The Nashville *Christian Advocate* speaks of the erection of two colored churches in Nashville, one very spacious in the neighborhood of the railroad depot, and another on Cherry-street. Both churches are principally erected by subscriptions and contributions from the colored people themselves.

The distinguished American who recently gave in his adherence to the Papal church while at Rome, turns out to be not Senator Douglass, as first surmised, but the Hon. Joseph R. Chandler, one of the Pennsylvania delegation, whose wife has long been a member of that communion.

COMMISSIONER TO THE SANDWICH ISLANDS.—The Papal papers are glorying in the appointment of the Hon. D. L. Gregg, of Illinois, to that office—expecting no doubt that as a *faithful Catholic* he will be enabled to secure a firm foothold there, for French priests and French brandy.

Rev. O. P. Peterson, chosen and appointed a missionary to Norway, under the auspices of the Methodist Episcopal church, was ordained at the late session of the Wyoming Conference, by Bishop Waugh.

On Sabbath, the 31st of July, the Rev. Hiram P. Goodrich, D.D., was installed pastor of the Presbyterian church in the borough of Carondelet, Missouri, by a committee of the Presbytery of St. Louis.

On the 21st ult., the Rev. Geo. C. Wood was installed pastor of the Congregational church of Greenville, Ill. Sermon by Rev. John Gibson, of Troy; charge to the pastor by the Rev. Joseph Gordon, of Vandalia, and charge to the people by the Rev. N. Hunt, of Bethel.

LITERARY INTELLIGENCE.

GUIDE TO COMPOSITION.—"A Guide to English Composition; or, 120 Subjects analyzed and illustrated from History, Scripture, and other writings, to teach the Art of Argumentation, and the Development of Thought. By the Rev. Dr. Brewer, of Trinity Hall, Cambridge, England. Revised and adapted for the use of Schools in the United States." New York and Boston, published by C. S. Francis & Co. 12mo., pp. 415. A work that may be made of the highest use in any school where the teacher himself is competent, and will be rigidly thorough with his pupils.

MATHEWS.—"A Pen and-Ink Panorama of New York City. By Cornelius Mathews." John S. Taylor, publisher. 18mo., pp. 209.

SHAKSPEARE.—Redfield's edition, in 16 numbers, of Collier's new readings, of which No. 11 is before us, is quite superior to the English edition of the same, because it has all the old readings given in the margin, thus facilitating a comparison of the new with the old readings.

BRACE.—"The Fawn of the Pale Faces; or, Two Centuries Ago." By J. P. Brace. Published by D. Appleton & Co. 12mo., pp. 288. The scene of the story is laid at Hartford, in the year 1651, fifteen years after the settlement of the place.

DESTRUCTIONISM.—"Death not Life; or, The Theological Hell and Endless Misery disproved, and the Doctrine of Destruction established." By Jacob Blair, Baptist minister of Buffalo. Published at the office of the *Bible Examiner*. 140 Fulton-street. 12mo., pp. 118.

KINGSLEY.—"Templi Carmina; a collection of Church Music, mostly selected from European composers." By George Kingsley, author of "Harp of David," &c. Published by Hopkins, Bridgman & Co., Northampton; A. S. Barnes & Co., New York; W. J. Reynolds & Co., Boston; Lippincott, Grambo & Co., Philadelphia; and Moore, Anderson, Wittstack & Keys, Cincinnati. pp. 352.

CHAMBERS.—"A Budget of Stories from Chambers' Papers for the People." Published by Lippincott, Grambo & Co., Philadelphia. 12mo., stitched, pp. 168. Contains the "Half Caste," "Lost Laird of '45," "Queen of Spades," and "Last of the Ruthvens."

ANNUAL REPORTS.

The 87th report of the American Bible Society, makes a pamphlet of 312 pages, of which 137 are occupied with the report and proceedings at the annual meeting, 40 with the list of remittances from auxiliary societies during the year, and 102 with the entire list of life members and directors,—this last being reprinted every year at a considerable expense. Perhaps its republication once in five or ten years would answer every purpose.

The 27th report of the Am. Home Missionary Society, pp. 184. The alphabetical list of missionaries (indispensable) makes 46 pages, and the list of life members and directors 52. There is added a separate list of the missionaries in each state—very convenient.

MONDAY, Aug. 22, 1853.

To the Editors of the Independent:

GENTLEMEN:—I was surprised yesterday on taking up your paper to find some lines "on the death of Mrs. E. B.," "For the Independent," dated "Perry, Ill.," inserted there, without credit being given to the real author. The verses are transposed to be sure, and the last one is omitted, but those beautiful lines of T. K. Hervey's had been for many years too familiar to me not to be recognized at once. Taking down an old scrapbook in which I copied those lines years ago, I determined that I would this morning write them out for you as they were written originally. They are beautiful enough to bear a second reading, and the person who has taken the credit of being the original composer of so lovely a piece of poetry may like to see the lines unmutilated and as they came from the hand of the real and gifted author. S.

LINES, BY T. K. HERVEY.

This eye must be dark, that so long has been dim,
Ere again it may gaze upon thine,
But my heart has revealings of thee and thy home,
In many a token and sign.
I need but look up with a vow to the sky,
And a light like thy beauty is there—
And I hear a low murmur like thine in reply
When I pour out my spirit in prayer.

And though like a mourner that sits by a tomb
I am wrapped in the mantle of care,
Yet the grief of my bosom—oh call it not gloom—
Is not the black grief of despair.
By sorrow revealed as the stars are by night,
Far off a bright vision appears,
And hope—like the rainbow, a being of light—
Is born, like the rainbow, in tears.

I know thou art gone to the house of thy rest,
Then why should my soul be so sad,
I know thou art gone where the weary are blest,
And the mourner looks up and is glad;
Where love has put off in the land of its birth
The stain it had gathered in this,
And hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of bliss.

I know thou art gone where thy forehead is starred
With the beauty that dwelt in thy soul,
Where the light of thy loveliness cannot be marred
Nor thy heart be flung back from its goal.
I know thou hast drunk of the Lethe that flows,
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret.

In thy far away dwelling wherever it be,
I believe thou hast visions of mine,
And the love that made all things a music to me,
I have not yet learned to resign.
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still.

COLLEGES AND SEMINARIES.

Williams College.—Commencement Aug. 17. Graduates, 36. Dr. Bethune's Lecture before the Theological Society was omitted in consequence of his illness. Literary orations by Thos. G. Davis of Syracuse, John Thompson, Esq., of Poughkeepsie, and Rev. J. N. Danforth Poems by E. W. B. Channing and W. P. Palmer. In consequence of the decease of the late Hon. Charles K. Williams, of Vermont, President of the Alumni Society Hon. Martin J. Townsend was chosen in his place. The deaths of 18 alumni were announced; the average age of all the alumni who died during thirty years being 47 years.

"Pres. Hopkins presented to the Society, from a gentleman into whose possession they had come, the dress-sword and watch worn by Col. Williams, the founder of the college, on the 9th of September, 1795, before going into the battle in which he was killed. Mr. Field, of New York, after moving that the thanks of the Society be presented to the gentleman from whom they came, said, that while recently visiting Lake George, he had taken considerable pains to find the place where Col. Williams fell, and after much inquiry had succeeded. It seemed to him that the college should erect some monument to the man to whom it owed its existence, and he therefore moved that a committee be appointed to take the subject into consideration."

The honorary D.D. was conferred on Rev. Walter Clarke, of Hartford, and Rev. A. B. Chapin, President of Beloit College, Wis. Rev. J. N. Lincoln was chosen Professor of the Latin Language and Literature, and Mr. Paul A. Chadbourne, Professor of Chemistry and Botany. About 30 have already entered the Freshman Class.

Middlebury College, Vt.—Commencement August 10th. Graduating class, 16. The honorary degree of A.M. was conferred on Rev. Timothy M. Hopkins, and Messrs. William D. Swan, Gilbert Thayer, James Hope, and Samuel P. Benson. The degree of D.D. was conferred on Rev. Ashbel Parmelee, of Malone, N. Y., and Rev. Enoch C. Wines, of East Hampton, L. I.

On Tuesday were the orations before the Philadelphia and Philomathean Societies, by Prof. Park and Hon John P. Hale. The correspondent of the *Observer* says of the former—

"The discourse had at once the esthetic charm of a finished literary performance, and the moral force of an able homiletic appeal. Said a clear-minded young lawyer who listened to it, and who had been exercised with doubt on the subject of Christ's divinity, 'It is no longer possible for me to doubt on that point.'"

And of the latter—

"Good and able as the address was, it seemed to some who understood his strong points, that with a mere brief as is his wont, before him, and with some dim vision at least of Senator Foote, of Mississippi, as among the auditors, his most brilliant and trenchant powers would have been more thoroughly aroused."

On Wednesday afternoon came the oration before the Peithologian Society, by Daniel Roberts, jr., Esq., and a poem by E. D. Sayres, of Alabama. A larger number than usual have entered for next year.

"Rev. J. B. Bittinger has resigned the Professorship of Rhetoric to accept the pastorate of a recently organized Presbyterian church at Cleveland, Ohio. The vacancy has been filled by the election of Rev. George W. Boardman. On the day of his election, Mr. B. received a call from the Congregational church in Danvers, Mass., with a salary of $1200. Filial love for his *Alma Mater* induced him to accept the Professorship, though with a salary of only $750."

Pearson's History of Middlebury College informs us that

"Of the graduates of this college, 408 have been employed as clergymen, of whom 131 have been Congregationalists or Presbyterians, 34 Episcopalians, 29 Baptists, 6 Methodists, 3 Dutch Reformed, 2 Universalists, 1 Unitarian, 1 Unionist, 1 Millerite, 1 Campbellite, 1 Romanist. One per centum of the whole have not ascertained. 219 of the Alumni have been lawyers, 72 teachers, not including professors, on that account, or the temporarily engaged in teaching while preparing for another profession, 24 physicians, 8 merchants, 38 editors, 31 farmers or planters, 8 have been in military service, 26 died without entering a profession, 11 have been Judges of Probate, 24 Judges of the County Court, Judges of the higher State Court, 1 Judge of the U. States, 5 Speakers of the House of Representatives, 3 Presidents of a State Senate, 4 Governors of States, 12 Members of Congress, 2 United States Senators, 26 have been foreign missionaries, 43 professors in colleges or professional schools, 14 presidents of colleges have received the degree of LL D, 34 the degree D.D. The profession of 95, most of whom are recent graduates, we have been unable to give."

Centenary College, Miss.—Commencement July 7. Graduates, 15—"half of whom are members of the Church, and all of them of moral propriety." No degrees conferred.

Alabama University.—Graduates 12. Doctor of Laws: Hon. John A. Campbell, of Mobile. Doctor of Divinity: Rev. Henry Talbird, President of Howard College, Marion.

Illinois Wesleyan University.—Commencement July 7. Literary addresses by Prof. Sears and Rev. E. E. Wilson. Only one graduate. It is proposed to raise $150,000 by the "sale of scholarships." Dr. Dempster, the President, is permitted to continue another year with the Biblical Institute at Concord.

Indiana Asbury University.—Commencement July 19. The trustees have established a professorship of the "German Language and Literature," and have elected Rev. Dr. Nast, of Cincinnati, professor, proposing to endow the chair by the sale of scholarships.

"This enterprise commends itself to our English population. Large numbers of American youth are studying, and still larger numbers will study the German language,—its social, commercial and diplomatic importance demands it. 2. The founding of separate institutions of learning by our foreign population until regarded as a great evil; it would be the means of uniting distinctions; it would lay the foundation for bitter prejudices; it would keep us a divided people. 3 There is an absolute necessity for giving the German youth among us an American and Christian education. The German language is not only rich in literature, but it is the repository and vehicle of various forms of infidelity. This infidelity must be met on our own soil for themselves if upon us; and it can best be done by educated minds who are conversant with the German language."

Emory College, Ga.—Commencement July 20. Address before the Society of the Alumni, by H. R. Hais, and fourteen orations by the graduating class, after which degrees were conferred by the President, among which was that of D.D. upon Rev. B. Jenkins, missionary to China. In the afternoon the Literary Address was addressed by Hon. Robert Toombs.

Franklin College, Ga.—At the Commencement the Faculty conferred the degree of D.D. on Rev. J. Shanzon, of Missouri, formerly Professor of Languages in this college. Hon. Jno. A. Campbell, of Alabama, was complimented with the degree of LL.D.

Miami University, O.—At the late Commencement the degree of D.D. was conferred on Rev. J. C. Moffit, of Princeton, and on Rev. S. Howard, of Athens, now President of the Ohio University.

Waterville College, Me.—At the recent Commencement the degree of D.D. was conferred on Rev. D. T. Smith, Professor of Biblical Literature in the Theological Seminary, Bangor, and Rev. S. I. Smith, of Newton, Mass; and the degree of Doctor of Laws on Prof. Martin B. Anderson, President of Rochester University, N.Y. a graduate of the college, and subsequently a professor there.

Jefferson College, Pa.—At the Commencement the degree of D.D. was conferred on Rev. John Angell James, of England, and Rev. David Kirkpatrick, of Westmoreland county, Pa.

Catholic College.—The Worcester *Transcript* says that the Catholics are about to rebuild the college of the Holy Cross, destroyed by fire last fall, upon an enlarged and improved scale.

Trinity College, Toronto.—Rev. Dr. M'Murray is received from Protestant Episcopal churches in the United States for Trinity College, the sum of $8,251 54, to which sum," he says in his report, "must be added, when the returns are completed, the contributions (promised) which may yet be received, and the value of several donations of books.

Franklin and Marshall College, Pa.—Commencement August 31. Address before the Alumni by R. S. H. Reid, of Philadelphia. Oration before the Literary Societies by Rev. Samuel Bowman, D.D., of Lancaster.

Newton Theological Institution.—We are happy to announce that the Board of Instruction is now made complete by the appointment of Rev. Alvah Hovey to the professorship of Ecclesiastical History. The Faculty now consists of Rev. H. J. Ripley, Professor of Sacred Rhetoric and Pastoral Duties; Rev. H. B. Hackett, Professor of Biblical Literature and Interpretation; Rev. R. E. Pattison, Professor of Christian Theology; Rev. A. Hovey, Professor of Ecclesiastical History. Special instruction is also provided in the department of Elocution.

The Library, in consequence of purchases made by Prof. Hackett, during his late tour abroad, now contains about 9000 volumes, and is a choice collection.

Theological Students.—It has been ascertained that the number of theological students in the O. S. Presbyterian Church is no greater than it was ten years ago, and that the number for the present year is less than in any year of the whole ten. The number in 1844 was 244, and in 1853 it is but 240.

Liberality of New Yorkers.—The Board of Trustees of the Southern Masonic Female College, located at Covington, Ga., acknowledges the receipt of an elegant Rose Wood Piano-Forte, presented by gentlemen of the city of New York. Twenty-six large business firms are mentioned in this connection.—*Jour. of Com.*

Ohio University, Athens.—Commencement August 3. Graduating class, 8.

"The venerable Jacob Lindley, the first instructor and father of the University, addressed the audience and was followed by Gen. Bierce. The Hon. Thomas Ewing, the first graduate of the University, was expected to meet with and address his early associat on this occasion, but was detained by illness. The institution was never perhaps in a more prosperous condition, having within a few students as many as filled the halls in its palmiest days. The degree of D.D. was conferred upon Rev. Jacob Lindley, its first President. Dr. Solomon Howard was elected President and Professor of Mental and Moral Science; Rev. J. G. Blair, Professor of Natural Philosophy, Chemistry, and Geology and Rev. J. F. Given, Principal of the Preparatory Department. The resignation of Rev. A. Williams, Professor of Greek Language and Literature, was received, and Rev. Mr. Bragdon, of New York, was elected as his successor. Prof. Williams has occupied the chair of Languages and Literature since 1844, with great credit to himself and the institution."

Madison University, N. Y.—Commencement Aug. 17. The honorary D.D. was conferred on the following gentlemen: Rev. C. G. Somers, New York; Rev. Wm. H. Shaler, Brookline, Mass.; Dwight Ives, Springfield, Conn.; Prof. Stone, Michigan University; Rev. Mr. Shadrach, Philadelphia; Rev. Lewis Leonard, Casenovia. Also that of LL.D. on Rev. Dr. Tefft, Lima University, N. Y.

Union Seminary, N. Y.—By a notice in another column, it will be seen that the next term of this Institution will open on the second Wednesday, 14th day of September, instead of the first Wednesday, the usual time.

Doctoring Theology.—A traveling correspondent of the *Western Christian Advocate* thus expresses his apprehensions at the numerous doctorates conferred by the Methodist colleges upon their preachers.

"One brother, whose organ of reverence is, I fear, not well developed, said that our divinity must be very sickly, or it soon will be, from the number of doctors now practising upon it. One of three new doctors is the venerable Laban Clark, a man of more than fifty years' labor in the itinerancy. From his long experience we may hope that the trust committed to him will be faithfully executed. But I anticipate a difficulty that the Board surely did not think of. We have already several Dr. Clarks besides the Dr. Clarke that we read of. Would it not be well to Dr. some of the Smiths or Browns, and not subject us to the inconvenience of saying Dr. Adam Clarke, Dr. Laban Clark, &c.?"

FOREIGN.

Arrival of the Arabia.—While we were waiting for the Pacific, which left Liverpool on the 10th of August, and was due here on Sabbath-day, so that by Tuesday people began to feel a little anxious at her non-appearance, suddenly, at 7 o'clock in the morning, the booming cannon announced the coming of the Cunard steamer Arabia, which left Liverpool on the 13th. She reports having seen a steamer wrecked on the Nantucket shoal, which it was feared was the unfortunate Pacific. The Arabia made her passage in 9 days, 17 hours, and has been absent from her dock at Jersey City less than 30 days.

The news by this arrival is considered pacific, the Emperor of Russia having accepted the Vienna propositions, submitted by the four powers, although some points of controversy still remain unsettled. The funds and various markets had improved in consequence.

Tuscany.—More persecutions are taking place, as appears by the following telegraphic communication on the 12th August to the London *Times:*

"*Florence*, Aug. 2.—Nine persons have been condemned to confinement for forty months as guilty of being members of an evangelical propaganda and political society, for purposes hostile to the religion and government of the country."

Rome.—A statistical table of all the State prisoners was lately presented to Cardinal Antonelli. It comprises the years since 1849. The average of rations was 50,000, in 1849; 45,000, in 1850; 40,000, in 1851; 34,000, in 1852; and 42,000 during the first months of 1853. In admitting an average of 30,000 political prisoners only among these, there results the imprisonment of the three-hundredth part of the population.

"Hippolytus and his Age; or, the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus," has just been put into the *Index Expurgatorius.*

Constantinople.—Whilst the clang of arms is heard from St. Petersburg to Odessa, and Egypt is sending her fleets to support the Sultan, there has been an occurrence at Constantinople which shines out like the rainbow of peace amidst the gathering storm. It appears that a meeting intended to promote the cause of the Bible Society was lately held, at which Lord Stratford de Redcliffe, the able, large-minded and philanthropic ambassador of our Protestant Sovereign, presided. The fact that any Protestant meeting should be held in the metropolis of Turkey, under the very eye of the Sublime Porte, having for its object the diffusion of the Word of God, and the propagation of the everlasting Gospel, is a circumstance worthy of remark, but that it should be presided over by the representative of Queen Victoria, by the ambassador in whom the Sultan chiefly confides, and with whom he daily takes counsel, is an event so significant of the change which has come over the East, that it is calculated to inspire the Christian with zeal for the promotion of Christ's kingdom, and make him "thank God and take courage."

Life and Death.—The annual report of the Registrar-General of births, deaths, and marriages has been printed. It appears that in 1851 the total marriages numbered 154,206; the ages of both parties were specified in 56,347 instances. In the number 7,792 widows and 5,206 widowers were married. 2,421 bachelors married widows, and 2,785 widowers married widows. It appears that in 1851 the number of births was 615,865. The illegitimate births registered in the same year were 42,000. In 1851 there were 395,174 deaths registered in England and Wales.

Soap Duty.—The *Liverpool Journal* says that in consequence of the abolition of the soap-duty, there will be a diminution of thirty in the number of inland revenue officers at Liverpool.

Two gentlemen, named Pagell and Haide, have arrived from Hamburg by the steamer, for the purpose of proceeding to India as Moravian missionaries.

"When medical authors," says the *Lancet*, "are at fault for a theory, fungi and animalcules are at hand to enable them to proceed."

Awful Death.—On Friday last, John Nuttall, a porter at Manchester, killed himself in attempting for a wager to drink a gallon of ale in ten minutes!

Palsley.—We understand that the strike amongst the pattern drawers and print cutters still exists, and that, though negotiations with the masters are being carried on, there are no decided prospects of an early settlement.

In the House of Lords, judgment was pronounced, rejecting the claim of Crop to the Barony of Dudley and Dudmon of Montrose, and holding that the original title had been "extinguished," and could not be claimed, even virtually, by succession.

The Lady Eglington screw steamer, which lately arrived from Quebec with the Canadian mail in eleven days, is being fitted with Sir Thomas Mitchell's Boomerang screw propeller, and will start from Liverpool on her next trip to Quebec and Montreal on the 18th inst.

Her Majesty's Yeil.—At the review at Chobham a light blue veil which her Majesty wore during the day, getting unloosed, became the object of a fierce struggle among those of the spectators near whom it fell; it was secured by one of the surprising number of clergymen who flock to witness the military displays of the camp.

Perforating Machine.—The government have obtained from the House of Commons a vote of £4000 for the purchase of Archer's perforating machine. The Chancellor of the Exchequer stated, that as the patent had been purchased without any reservation, any person might make use of it.

State of the Crops.—The following is an abstract of he replies received in answer to a circular inquiring the appearance of the crops in the different portions of the United Kingdom:

	Good.	Average	Under average	Much under average	Total.
England and					
Scotland,	5	13	91	75	184
reland,	22	16	17	3	58
Total,	27	29	108	78	242

Highland Clearances.—Much has been said, in the *New York Observer* and other papers of its class, about the cruelty of the landed proprietors of Scotland, in clearing off the tenant population in order to devote the land to more productive pastoral husbandry. And this is plead in set-off against the facts of the American slave trade, by which slaves are taken from the farming states of Kentucky and Virginia to the cotton fields and sugar plantations of Mississippi and

Editors' Cable.

THE OLD AND THE NEW; or the Changes of Thirty Years in the East, with some allusions to Oriental Customs as elucidating Scripture. By William Goodell, Missionary in Constantinople of American Board of Commissioners of Foreign Missions. With an introduction. By Rev. William Adams, D.D. New York: M. W. Dodd.

We commend this book without reserve to all our readers. It is, in every respect, one of the most interesting books of the day. The thousands who listened to the venerable Protestant patriarch of Constantinople while he was making his visit to the land of his nativity, will find those unique addresses reproduced in this volume. Every page, and almost every sentence, is as vividly characteristic of the author, as is the engraved likeness which forms the frontispiece. The sketches of Syria and Turkey, of morals and religion there, and of missionary life in all its details, are exceedingly picturesque, and are often (as is the reality) exceedingly amusing.

The introduction, by Dr. Adams, was not necessary as a method of making the public acquainted with William Goodell the missionary. Yet that introduction could not well have been spared, for it contains what otherwise would not have been in the volume, the author's memorable letter to his brother on the death of their father. We commend that letter to the Tract Society for republication in their series of Tracts. There is nothing better, or more likely to do good, in all their publications. Nor has the English language ever produced anything more beautiful in its simplicity, more picturesque in its descriptive touches, or more redolent of the highest and purest Christian spirit.

Somebody—himself a doctor of Divinity by academic diploma—has expressed a degree of surprise, and something like indignation that William Goodell has not been dubbed *Doctor* Goodell. For our part, having had the fortune (some of us) to be thus stigmatized, we cannot but rejoice that the beloved and honored name of the missionary patriarch may still be printed and spoken without the belittling addition. Any academic body in the world might honor itself by conferring academic honors on the learned Orientalist who has translated the whole Bible into Turkish; but the title of Doctor would add as little to his name, as the honor of knighthood or of a baronetcy would add to the greatness of Burke or Milton. Who is there to regret that he cannot speak of Sir Edmund Burke or of Sir John Milton, or of Doctor Richard Baxter?

The mischief of these academic honors among clergymen arises not from conferring them, but from continually using them for badges of preeminence—as if a doctor of Divinity was a different sort of a minister from what he was before he was a doctor, and from what his *undoctorated* brethren still are.

THE TEACHER AND THE PARENT; a treatise upon common school education; containing practical suggestions to teachers and parents. By Charles Northend, A.M., Superintendent of Public Schools, Danvers, Mass., &c. Third edition. New York: A. S. Barnes & Co.

We commend this book to the especial attention of all who have any official relation to common schools, whatever the titles by which they are designated in the several States. Where the common schools are neglected by those who ought to be most concerned for their well-working—where the school-houses are cheerless, inconvenient and uncomfortable—where the teachers of the district schools are ill-paid and incompetent, because the people do not care whether they have good schools or not, and do not know the difference between a good school and a wretched one—there a few copies of such a book as this, in the hands of the more intelligent and public spirited members of the community, might be the means of a most important local reformation.

HINTS FOR THE HOUSEHOLD; or Family Counsellor. By Rev. William M. Thayer. Boston: John P. Jewett & Co.

The reader who carelessly opens this book, will be likely to get the impression that it is little more than a collection of commonplace observations on a most important subject. But if he will read attentively a few pages, he will be convinced that it is worthy of a serious and repeated perusal. A handsome copy would be a most suitable gift to any youthful pair at their entrance on the responsibilities of wedded life. It might be read in the family, a chapter every Sabbath day; and when once finished it might be read again, till by frequent perusal everything in it should become familiar as the alphabet; and still the reading of it, distinctly recalling thoughts which can never be too seriously or too often pondered, would be a profitable service.

THE CIVIL WAR AND "CHRISTIANITY" IN CHINA.

BY OUR ENGLISH CORRESPONDENT.

ENGLAND, Aug. 5, 1853.

A number of letters from the outposts, and from persons who accompanied Sir George Bonham in his expedition to Nanking, give accounts of the most extraordinary kind respecting the insurgents, or patriots and image-breaking puritans in the Chinese empire. Beyond all doubt, says a letter from Hong Kong, an open profession of Christianity, and the practice of its precepts, form as essential a part of this extraordinary movement against the Tartar race as the determination evinced to overthrow the dynasty, and the re-enthronement of genuine Chinese. The Hong Kong journals, while evidently startled by the discoveries made by Mr. Meadows and Sir George Bonham, do not attempt to dispute the statements. The *Friend of China* deems the success of the revolutionary movement to be certain, and states that the British steamer Hermes found at Nanking a well-disciplined and orderly army of 80,000 men; some of the chiefs of which were professing Christians, and the host demanding to be considered as worshipers of the one true God. Mr. Meadows was presented to the insurgent emperor, and was well received; and Christians were regarded as "brothers." He was shown a translation of the Bible, and told that it was the only holy book in use amongst them. Quite a number of idols were observed floating in the river, into which they had been cast by the insurgents, who are determined iconoclasts. The North *China Herald* gives this description of the leaders, and their opinions:—

"The insurgents are Christians of the Protestant form of worship, and anti-idolators of the strictest order. They acknowledge but one God, the Heavenly Father, the Allwise and Allpowerful, and Omnipresent Creator of the World; with him, Jesus Christ, as the Saviour of mankind; and also the Holy Spirit, as the last of the Three Persons of the Trinity. Their chief on earth is a person known as 'Tae ping wang, the Prince of Peace,' to whom a kind of divine origin and mission is ascribed. Far, however, from claiming adoration, he forbids, in an edict, the application to himself of the terms 'Supreme,' 'Holy,' and others, hitherto constantly assumed by the Emperors of China: but which he declined receiving, on the ground that they are due to God alone. Their moral code, the insurgents call the 'Heavenly Rules,' which on examination proved to be the Ten Commandments. The observance of these is strictly enforced by the leaders of the movement, chiefly Kwangse men, who are not merely formal professors of a religious system, but practical and spiritual Christians, deeply influenced by the belief that God is always with them. The hardships they have suffered, and the dangers they have incurred, are punishments and trials of their Heavenly Father; the successes they have achieved are instances of his grace. In conversation, they 'bore' the more worldly-minded by constant recurrence to that special attention of the Almighty of which they believe themselves to be the objects. With proud humility, and with the glistening eyes of gratitude, they point back to the fact that at the beginning of their enterprise, some four years ago, they numbered but one or two hundred, and that, except for the direct help of their Heavenly Father, they never could have done what they have done."

It is probable that the statements are somewhat colored by the heightened state of feeling in which events there, remarkable events, are described. Looking carefully at the accounts one inference at least would seem to be warranted,—that if not in the mass of the armed insurgents and of those who join them, yet in the originating movement a strong religious as well as anti-Tartar feeling prevailed. It is also certain that there has long existed a widely extended conspiracy, amounting almost to a national organization against the Tartar dynasty. The members of this secret organization would appear to be taking advantage of the so-called Christian insurrection without having any Christian views. This was seen at Amoy, which was taken by pagan rebels, who made short work with the imperial forces, and beheaded the officers taken prisoners, and placed the heads on the city walls. Several of the religious productions and documents in circulation among the insurgents have been translated. The most curious of these is one denominated the *Trimetrical Classic*. It is a poem of about 650 lines, each line containing three words, each verse four lines.

In three verses the creation and the institution of the Sabbath is described, thus:—

The great God
Made heaven and earth;
Both land and sea
And all things therein.
In six days,
He made the whole:
Man, the lord of all,
Was endowed with glory and honor.
Every seventh day worship,
In acknowledgment of Heaven's favor:
Let all under heaven
Keep their hearts in reverence.

Then in about 100 lines the history of the Jews is given, very closely and accurately, with this introduction:—

It is said that in former times,
A foreign nation was commanded
To honor God.

The Celestial Law given to Israel by Moses cannot be altered, but it was disobeyed through the devil's temptations, and men fell into misery:—

But the great God
Out of pity to mankind,
Sent his first-born son
To come down into the world.
His name is Jesus,
The Lord and Savior of men,
Who redeems them from sin,
By the endurance of extreme misery.
Upon the cross,
They nailed his body;
Where he shed his precious blood,
To save all mankind.
Three days after his death
He rose from the dead:
And during forty days
He discoursed on heavenly things.
When he was about to ascend,
He commanded his disciples
To communicate his Gospel,
And proclaim his revealed will.
Those who believe will be saved,
And ascend up to Heaven;
But those who do not believe,
Will be the first to be condemned.

A very brief notice of the religious history of China is then given, and the purity of the early or patriarchal religion is asserted. There is only one God (Shang te), the Great Ruler without a second, who in the early ages regarded the Chinese:

Down to the three dynasties
They honored God,
As history records.

This would be down to about 200 years before Christ. Several rulers are described, among them Ming of the Han dynasty, who welcomed the institutions of Buddha, and set up temples and monasteries, "to the great injury of the country!" Things grew worse:

But Hwuy, of the Sung dynasty,
Was still more mad and infatuated,
For he changed the name of Shang to (God)
Into that of Yuh hwang (the pearly emperor).
But the great God
Is the supreme Lord
Over all the world,
The great Father in Heaven.
His name is most honorable,
To be handed down through distant ages:
Who was this Hwuy,
That he dared to alter it?
It was meet that this same Hwuy
Should be taken by the Tartars;
And together with his sons
Perish in the northern desert.
From Hwuy, of the Sung dynasty,
Up to the present day,
For three seven hundred years,
Men have sunk deeper and deeper in error.
With the doctrine of God
They have not been acquainted;
While the King of Hades
Has deluded them to the utmost.

At this point the *Trimetrical Classic* treats of the Insurrectionary Leader and becomes far less clear and satisfactory, suggesting thoughts of Mahomet, Joe Smith, and the Jesuit missionaries. Hung-sew-tsean the leader of the insurrection is introduced as having a divine mission,—sent of God as His son. He had studied the classics, had then been, in 1837, received up into Heaven, and personally instructed of God, who

Gave him odes and documents,
And communicated to him
The true doctrine.
God also gave him a seal,
And conferred upon him a sword,
Connected with authority,
And majesty irresistible.
He bade him, together with the elder brother,
Namely Jesus,
To drive away impish fiends,
With the co-operation of angels.
There was one who looked on with envy,
Namely the king of Hades;
Who displayed much malignity,
And acted like a devilish serpent.

The devil opposes, but he is overcome by this "Son," who re-ascends to heaven, where he is graciously received by personages with whom Protestant theology has little acquaintance;—"the Celestial Mother"—probably the blessed virgin of the Jesuits, and by the "elder brother's wife,"—by which it would seem the wife of Jesus is meant; after this, the last, or present mission of the son, or sons, was resolved upon in heaven:—

The Celestial elder brother's wife
Was virtuous and very considerate,
Constantly exhorting the elder brother
To do things deliberately.
The great God,
Out of love to mankind,
Again commissioned his Son
To come down into this world;
And when he sent him down,
He charged him not to be afraid.
I am with you, said he,
To superintend everything.
In the Mow-shin year (1848)
The Son was troubled and distressed,
When the great God
Appeared to his behalf.
Bringing Jesus with him,
They both came down into the world;
Where he instructed his Son
How to sustain the weight of government.
God has set up his Son
To endure forever,
To defeat corrupt machinations,
And to display majesty and authority.
Also to judge the world,
To divide the righteous from the wicked;
And consign them to misery of hell,
Or bestow on them the joys of heaven.

The *Trimetrical Classic* concludes with a code of morals:—

Heaven manages everything;
Heaven sustains the whole:
Let all beneath the sky
Come and acknowledge the new monarch.
Little children,
Worship God,
Keep his commandments,
And do not disobey.
Let your minds be refined,
And be not depraved.
The great God
Constantly surveys you.
You must refine yourselves well,
And not be depraved.
Vice willingly practised
Is the first step to misery.
To ensure a good end,
You must make a good beginning;
An error of a hair's breadth
May lead to a discrepancy of 1000 le.
Be careful about little things,
And watch the minute springs of action;
The great God
Is not to be deceived.
Little children
Arouse your energies,
The laws of high Heaven
Admit of no infraction.
Upon the good blessings descend,
And miseries on the wicked.
Those who obey Heaven are preserved,
And those who disobey perish.
The great God
Is a spiritual Father;
All things whatever
Depend on him.
The great God
Is the Father of our spirits;
Those who devoutly serve him
Will obtain blessings.
Those who obey the fathers of their flesh
Will enjoy longevity;
Those who requite their parents
Will certainly obtain happiness.
Do not practise lewdness,
Nor any uncleanness;
Do not tell lies;
Do not kill and slay;
Do not steal;
Do not envy;
The great God
Will strictly carry out his laws.
Those who obey Heaven's commands
Will enjoy celestial happiness:
Those who are grateful for divine favors
Will receive divine support.
Heaven blesses the good,
And curses the bad;

Little children
Maintain correct conduct.
The correct are men,
The corrupt are imps.
Little children,
Seek to avoid disgrace.
God loves the upright,
And he hates the vicious:
Little children
Be careful to avoid error.
The great God
Sees everything.
If you wish to enjoy happiness,
Refine and correct yourselves.

The editors, at least, will recognize one merit in this *Classic*,—condensation and brevity the most commendable; and by which this correspondent is admonished not to accumulate here further facts, notices, or reflections relating to the very extraordinary movement on the Celestial Empire. AGRICOLA.

COMMUNICATIONS.

For the Independent.

CHRISTIAN INTERCOURSE.

When Christians make their own progress in the divine life, the spread of Christ's kingdom, and the glories to be revealed in eternity, the subjects of frequent conversation with one another, we may expect a higher state of piety in the church, and more signal displays of divine grace. When they do this, they will be looking more to things eternal than to things temporal; their thoughts will have more of the Savior in them than now. From the general conversation of many Christians, we cannot refrain from the inference, that God is not in their thoughts *continually*, or *much*, while on their business, or mingling with their fellow-men. They talk about their farms, and their merchandize—the weather, and the news; while the great theme remains untouched. And when Christians are among themselves, their discourse too often savors almost altogether of the earthly. How rarely do they open their hearts to one another, and unfold the experience of the inner life! They inquire kindly about the health of each,—how rarely do they ask of the soul's health! In affliction, how rarely do they seek to pour out their griefs in the ear of the sympathizing brother! True, *consolation* can come only from Jesus; but the word from the mouth of a fellow-Christian, pointing us unto the balm for our sorrow, is sweet and comforting to the soul. How cheerily the little caravan goes on over the desert! They unite together to defend themselves against enemies; and when accident happens to one, all readily give aid to the sufferer. How they beguile the tediousness of the journey, by narration of the dangers through which they have escaped, and by anticipation of their enjoyments in the city which closeth their journey! When they pass through the village of the stranger, what is then there that could induce them to wish to remain? Are they not pilgrims? Are we not pilgrims, fellow Christians! Should we not ever keep in mind "our pilgrimage," and act as though we were not sojourners! And should not our converse be upon the city toward which we are hastening! And should we not, by our frequent conversations upon our journey, strengthen the heart of all our fellow-travelers, and strive to enlarge our own caravan, and rejoice to hear that other companies are traveling like us for a city which hath foundation, whose builder and maker is God. A.

For the Independent.

DISTINGUISHED AMERICANS.

Our countrymen are up to almost anything; but there is a new way of becoming great, which is a little ahead of any of our modern improvements. A publishing house in a great city has recently issued a work, entitled "Lives of Distinguished Americans," 2 vols. 8vo., in which a goodly number of our fellow-beings are embalmed in perpetual immortality. We fear with many, it will prove an *embalmed* immortality. Encouraged in the good work, the publishers with commendable enterprize in the manufacture of great men, now in this age of the world when a dearth of this valuable commodity is beginning to make itself felt, are preparing to extend their volumes, *ad infinitum*, or so far as the race of the distinguished sons of America, and the pleasant labor of coining an honest penny out of human vanity, may carry them along. The way of procedure is this:—leading merchants, bank directors, manufacturing agents, members of legislature, and others whose names are discovered by directories, and in indirect ways, receive letters to this effect, that they, the publishers, have heard of their achievements and abilities, and that being engaged in the labor of sending down to the future the good examples of the present great men, they request that the individual addressed would forward to them his "daguerreotype," and a biography, setting forth the chief incidents in his life, that they may cause an engraving to be made, and publish the accompanying manuscript. Then having, issued their volume, each great man is of course expected to take twenty or thirty copies for distribution among his friends, which ensures the sale of the edition; and it is reported that besides, though this, of course, is slander,—yet why shouldn't a man *pay* for such an honor? don't a diploma cost?—a bill of expense for the engraving and the printing, at the rate of ten dollars per page, is forwarded to the son of genius. All the members of our constitutional convention have been thus solicited. There was a pleasant feeling of "distinction" permeating the body upon the distribution of the mail. And when the members began to compare notes, the sensation was quite irresistible. All this while the prospective bill, for eminence bestowed, was undeveloped. We cannot restrain our admiration of this new enterprize. A new machine is valued according to the want and necessity of the commodity manufactured, the cheapness of its production, and the extent of its productive power. In all these particulars our machine for turning out "*great men*" surely challenges the warmest eulogiums of mankind. Ye sons of greatness! forward your daguerreotypes! J. N. G.
BOSTON.

CHILDREN'S DEPARTMENT.

For the Independent.

LITTLE MARY.

BY F. B. WHEELER.

Mary was a dear little girl of five summers. She had deep blue eyes, ruddy cheeks and hair like the sunlight, which fell in ringlets upon her shoulders. Sweet-tempered and loving, she won the affections of all who knew her, and made her home sunny and warm.

Her parents loved her very much, for she was their only child: but this was not all for which they loved her—oh, no; there was something more. Can you guess what this something was?

It was because she was so kind and obedient. She was not one of those sullen and fretful little girls that you sometimes meet with, wishing their own way, and pouting whenever that way is denied them. Mary seemed to have no wish of her own, save to make others happy. And yet you must not think that she was perfect and sinless. She had a wicked heart, and this heart often made sad work with poor Mary. Perhaps you would like to know what Mary's faults were. Do you think you would take any comfort in having them made known? I rather think it is not best for me to put them down on paper now, as I wish to tell you of something else. Mary's home was in a delightful place: it was very far from the dust and the noise of the great city. You might stand by her home and look all around, and you would see no high brick walls, no pavements, and no crowd of people crowding and jostling each other. But you might see something better,—a great deal of bright blue sky when it was clear,—fleecy clouds, waving grain in time of summer, and green grass covering large wide fields. She lived in the country, in a small white house with pretty green blinds, and a little porch in front of the house over which the ivy crept, and around by the back door was a deep well from which they drew in an oaken bucket sparkling cold water, which so gladdens the heart of the thirsty. Indeed it almost makes me thirsty to think of that well—to write about it. Over this well was built something that looked very much like a porch, four upright pillars, and on the top of these pillars a roof. All over this roof ran a wild grape vine, spreading its green leaves here and there. It made the well look like a delightful arbor, and strangers as they passed by would look at it and say, "How very pretty." The house was situated very near a high mountain, and down the sides of this mountain came a little stream, dancing and laughing as if it was the happiest thing in all the world. This little brook ran not far from the house in which Mary lived; indeed she could hear its voice as it rolled its notes over its pebbly bottom when she was in her room, and from the window of that room she could look out upon it as it ran so very fast away to a distant river. In spring time and in summer the banks of this stream were very green, and sometimes you could see beautiful and fragrant flowers blooming sweetly among the waving grass; and as you stood on a rude plank bridge, that was thrown over the water in one place, you could see darting here and there little mountain trout—how swiftly they would go,—just like a line of fiver their course would seem. One very little boy came running in one day in an ecstacy of delight, declaiming that he had seen in the water below a *whale*; but I think it must have been a very small whale, as the water was only some twelve inches deep. In pleasant weather this brook ran clear and clean, but when it stormed it became swollen and turbid, and acted just as if it was very angry. Mary used to wander up and down by its sides almost every pleasant day; she would look into its glassy surface, and see there reflected the sky and floating clouds and even the sides of the mountain; and once, if I mistake not, in a clear still night she saw here the stars twinkling, and the broad, good-natured face of the full moon.

All in all, Mary's home was a delightful one; but she left it one morning, and she has never been seen there since. Her parents tried all they could to keep her, but all they said and allthey did was of no avail; she went away, and let her dear friends crying bitterly as if their hearts would break.

You doubtless think this very strange. will tell you how it came about. One day Mary came in from the lawn in front of the house, where she had been playing for several hours, complaining of her head, "it ached so bad." Her mother looked into her face and saw that it was flushed and worried, that her eyes also were heavy and dull. Tenderly did she care for her little girl, as loving mothers always do. But everything done for Mary seemed to be of no help to her. Maternal love suggested and did much, but Mary grew worse very fast, and when the night came she was very sick. A physician was soon called from the neighboring village, a kind elderly man, whom Mary loved very much. For many days she lay tossing and moaning upon her bed, burning with fever and throbbing with pain. At last the good doctor told her parents with a heavy heart that Mary must die he could not help her. How like daggers did those words, spoken in great kindness, go to the hearts of those parents. Must they part with their beloved child—their only child—the child for many hopes! Was she to be torn from them, and their hearts be left bleeding! It was very hard for them to think of such a thing. Murmuring thoughts rose within them. They mentioned the wisdom and goodness of God. But this was only for a moment. They loved God and tried to serve Him. They went away and prayed that their merciful Father would strengthen them,—and He answered their prayers and stood by them in their anguish. This is the way always to do when troubled thoughts roll over the soul: go to God, fall down before him, and with humble and broken feelings tell him all. I think I have done so sometimes, and then I was doing it, I almost thought I heard a voice from heaven saying, "Let not your heart be troubled; ye believe in God, believe also in me." The parents of Mary felt anxious to have her know her situation and their fears; so they besought the doctor to tell her. He consented to do so; went to her bedside, and, taking her little thin wasted hand in his, said to her, "Mary, you are very sick, and I am afraid you will be no better." He said this very gently, having first prepared the way by kind and soothing words. Alas, this was sad news to poor Mary! Her heart was full, and her pale face quivered with emotion. It made all the persons who stood around cry to see her. She knew what it was to die, for her mother had talked to her of this, and she had also seen a dear playmate of hers put into the grave. Soon after the doctor had spoken to her, she said to her father, as he bent over her couch, "Father, the doctor says I must die, and if I die, I must be put into the cold, dark grave; I am afraid to go there alone, dear father, will you not go with me?" At such a question, the big tears rolled down the father's cheeks; as soon as he could recover himself he tried to explain to his darling child all about dying and the grave. She seemed unsatisfied and turning to her mother proposed the same question. The mother's heart was almost broken, but she told her that none but the Lord Jesus Christ could go with her; that he would comfort her, and make all light about her, if she would trust in Him. The little girl turned overagainst the wall and shed a flood of scalding tears. The time had come when she must leave father and mother, whom she loved so much. They could not help her. What should she do?

It was early evening when the conversation took place; soon after the parents retired for a little rest, for they were very much worn and fatigued.

During the night, it was observed by the nurses that Mary was often in prayer; her hands were clasped, and simple petitions to Christ could break from her lips. All at once she exclaimed, with her face all radiant with joy, "I have found the Savior, and He has promised to go with me to the grave. Oh, He is so good and kind; I love Him so much!" At an early hour the next morning, as her parents approached her bed, she reached out to them her emaciated arm, exclaiming, with a sweet smile resting on her thin face, "Dear father and mother, I don't want you should go to the grave with me now the Savior is going with me,—I am not afraid now." During the day she became unconscious, and the morning after she died. I have no doubt but the Lord Jesus took her by the hand as she crossed the dark river, and that she is now resting sweetly on the bosom of His love.

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Such a plan is susceptible of many variations, and is perhaps one of the most feasible for a beginning. It is highly desirable that some such machinery should soon be set in operation, which shall be successful, and actually reach and improve the lowest classes of our youth. Doubtless a successful experiment would be hailed with general joy through our country; and as we have Sabbath-school teachers, tract-distributors and other practical philanthropists everywhere, the new operation would be easily extended. Variations and improvements would be made, an intimate connection would be established with other benevolent societies, and plans for the benefit of poor girls would be devised—a branch of operations not so easy to commence with.

If any of your readers, Messrs. Editors, should doubt the possibility of attracting to such rooms the classes of youth whom we most wish to reach, I have facts in my possession, obtained during several years in which I was engaged in a some what kindred operation, which would certainly affect their opinions. For my own part, successful experience has emboldened me to expect, with much confidence, results which would surprise and delight every friend of the young. T. D.

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